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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 22d, M. S. 35.

DR. DAVID LIVINGSTONE.
(The Explorer of Africa.)

GOOD MORNING.—I have come within the limits of this field, to make an effort to convey to men, some idea of what really belongs to life. My mission was to save human souls—to preach the gospel to all men—and to endeavor to convert the heathen mind from its idols of clay; but I have learned a lesson, which I wish to instruct men in before they come to give up their physical forms, and enter into spirit life. I, from principle or mistaken ideas, felt that it was my duty to sacrifice my hopes, and the attractions of my own home, and go out into foreign countries to teach undeveloped minds that there was a power called God, and that it was through faith in Jesus Christ, that they could reach or approach the kingdom of heaven. But, since I left my physical form, which the world seems to consider of great importance, I find that my education was not the highest and best—not that which would purify and elevate the human race. It was not necessary for me to desert family and sacred ties to bring knowledge to a portion of earth's inhabitants who were living out their existence on their own plane, developing just as the great creative power designed that they should unfold their minds. Some of them in reality had their own conception of that power which rules and controls, such as I, with all my knowledge of books and travels, had never obtained. It was a mistake; and being a truthful man, I return here to utter a word of warning to men who take upon themselves the responsibility of leading and controlling so many minds, in a path, that has been taught for centuries as the true one, and which has been impressed upon the human mind so forcibly, that it is almost impossible to eradicate it, or wash it out. To-day seems freighted with many interests. The spirit of man does live and exist eternally, and its mission is something beyond falling down in mute admiration to a power that brought it into existence. Its mission is, to develop and bring out the inherent forces of the human organization—to give it an understanding of its own existence—and to teach it that there is nothing so pure, bright and beautiful, as a human soul perfected and purified. But experiences are a necessity to that purification. It is not always the external process of purification—it is not always the possession of the admiration of their fellow men, that makes the latter believe they perceive such great worth and beauty in them; but in their own individual souls, so long as there is a consciousness within them of working with the highest motives and purest efforts to bring about conditions to produce happiness wherever we may dwell. That is what makes the man and gives him joy in the future. I have no feeling to condemn myself, because I am sufficiently informed to know that I was a necessity to a condition of things that must exist and operate; and if I did not convert or control the African race to worship God as I saw Him,—to worship Him in the same manner that I did—I at least opened a field of prolific life to the inhabitants of earth. I do not know, when I analyse myself, whether it was more the desire to gain wealth and power, than it was to bow down in deep humility to that Divine Power that moves and controls all, that I performed the work I did. I had my duty fixed while in the form, and it took the shape of that mission; and I affiliated with, or grew in the direction of that mission, as nearly as it was possible for me to do, or at least as nearly so, as my anticipations taught me to expect. To say that I was proud of that great power in whose name I taught, would be nothing but the truth. As I design that my communication shall bear nothing on its face but truthful utterances, I must profess myself to be as I see myself. The world knows me well; and to you I give the name of Dr. Livingstone.

[We take the following account of Dr. Livingstone from the American Cyclopaedia.—Ed.]

"David Livingstone, a British traveller and explorer, born at Blantyre, near Glasgow, Scotland, March 19th, 1813, died at Italia, Central Africa, May 4th, 1873. He was the son of a poor weaver, and gained the greater part of his early education by attending an evening school while he was employed in the cotton mills near Glasgow. Later he so arranged his time as to secure the winter months for study, supporting himself by his labor during the remainder of the year. His family were earnest Presbyterians, and his attention was early turned toward questions of religious belief. His religious enthusiasm was strongly excited by the idea of a missionary life, and he determined to prepare himself for this career. Having studied theology and medicine for several years at Glasgow, still supporting himself as before, he offered his services to the London missionary society as a missionary to Africa, and they were promptly accepted. Somewhat later he was formally ordained, and in 1840, he left England for Port Natal. Here he became acquainted with a fellow missionary, Robert Moffat, whose daughter he afterward married; and after a short residence here, he proceeded inland to the mission station of Kuruman, in the Bechuana country, about 600 miles N.

E. of Cape Town. Here and at several other stations he was occupied in teaching and missionary labor till 1849, making such journeys and explorations as were incidental to his work, and sending to England much valuable geographical and scientific information, but undertaking no expeditions independent of his missionary occupations. In 1849, however, he made his first journey in search of Lake Ngami, about which he had obtained such information as he could from the natives. On August 1st, he discovered the lake, and during the few days following explored its borders, afterwards making an extended voyage down its outlet, the Zouga. In 1852, having sent his family to England, Livingstone started again on a journey of discovery, and continued it beyond his original intention. During four years he traversed South Africa from the Cape of Good Hope, by Lake Ngami, to Linyanti, thence to the western coast in lat. 10 S., then returned to Linyanti, and after passing through Tete, descended the Zambesi to the sea, passing over an estimated distance of 11,000 miles. For this achievement he received the Victoria gold medal of the Royal Geographical Society; and on his visiting England in 1856, he was received with distinguished honors. In 1857 he published his first work on his travels and discoveries, under the title of 'Missionary Travels and Researches in South Africa,' in which he gave a detailed account of the explorations above referred to. * * In the Spring of 1858 he returned to Africa, and with the aid of the government and of private subscriptions, prepared to prosecute, with several assistants, further explorations in the southern part of the continent. Going to Quillimane, at the mouth of the Zambesi river, he travelled thence northwest, at first following the Zambesi, and afterwards diverging to the north and exploring Lake Nyassa, which he discovered in September, 1859. * * Mrs. Livingstone, who had accompanied her husband, died during the journey at Shupanga, April 27, 1862. In 1864 Dr. Livingstone returned to England, and in the following year published 'Narrative of an Expedition to the Zambesi and its Tributaries.' He immediately made preparations for another expedition, and again left England in April, 1865. For more than a year nothing was heard from him, and in March, 1867, a report reached England that he had been killed in a skirmish with the natives near Lake Nyassa. This report was not generally credited, and on June 9th, an expedition under the command of Mr. E. D. Young, left England in search of him. News from Mr. Young was received in London in January, 1868, stating that he believed Livingstone was still alive. In April following, letters from Livingstone himself were received from a point far to the west of where he was reported to have been murdered, stating that he was in good health. Nothing more was heard of him till November, 1869, when a letter was received from him dated July, 1868. He was then near Lake Bangweolo, and expressed the opinion that the sources of the Nile would be found between latitude ten degrees and twelve degrees south, in the region assigned by Ptolemy. In later communications from him, he seemed to entertain doubts of the correctness of this opinion, and said repeatedly that the conjecture had presented itself to his mind that he was in the region of the sources of the Congo river, one of the largest in the world. This conjecture is now believed by many of the most eminent geographers to be correct. The next communication from him was dated at Ujiji, May, 13, 1869; and another long silence of nearly two years' duration followed. Finally the New York Herald despatched Mr. Stanley, one of its correspondents, in search of the missing traveller. Mr. Stanley reached Ujiji in the autumn of 1871, and there found Livingstone alive and well. Livingstone and Stanley together now made a journey to the north end of Lake Tanganyika, and believed that they ascertained conclusively that the lake has no communication with the Nile. Mr. Stanley left Livingstone at Unyanyembe in March, 1872, and returned to England. It was then the intention of the traveller to remain for about a year longer in south central Africa in the prosecution of his explorations. In the following August, after receiving men and supplies from Zanzibar, he started on an expedition towards the east side of Lake Bangweolo, and the reported sources of the streams which form the Luabala. He proposed to spend nine or ten months in this journey, and then return to England for permanent residence. From this time no news of his progress was received from the explorer's hands; but it is known through information acquired after his death that he reached his destination by passing around the lower end of the lake and proceeding along its south shore. It also appears probable that he went northward and explored certain copper mines in the region of Katanga, of which he had received accounts from the natives; but accurate details concerning this last of his journeys are entirely wanting. Meanwhile, after Stanley's news of the discovery of Livingstone and his intentions for the future had reached England, an expedition to be sent to the explorer's assistance had been organized under the auspices of the Royal Geographical Society, and had started for Africa early in 1873, under the command of Lieut. Cameron. Leaving Zanzibar for the interior on March 18th, this relief party, after a series of difficulties and delays, reached Unyanyembe on August 4th. It was here, while Cameron was purchasing supplies and preparing for further progress, that the news of Livingstone's death was first received. Chumali, one of his party of natives sent ahead by the remaining men of the expedition, who

were returning with the body of their leader, arrived in Unyanyembe on October 16th, bringing a letter with details from Livingstone's negro servant Wainwright. The explorer and his men had been marching eastward, on their return to their point of departure. Compelled to cross a broad tract of inundated country, they had endured the greatest hardships, to which several had finally succumbed. Livingstone himself was seized with dysentery, and died after a fortnight's illness. The survivors of the party numbering 79 in all, resolved to carry the body of their leader to Zanzibar; and after subjecting it to a rough process of embalming, they started with it toward Unyanyembe. They underwent great hardships, and as their supplies had nearly given out, they despatched Chuma to procure relief. This being at once furnished by the Cameron party, they successfully reached their destination; and Livingstone's body was finally received at the coast. Thence it was carried to England by a government vessel, and on April 18th, was buried in Westminster Abbey with distinguished honors."

[We have given this very full sketch of the life and labors of Livingstone, to enable the reader to judge as to the identity of the control and the authenticity of the foregoing communication.—Ed.]

WM. TWEED.

(Known as "Boss Tweed," New York City.)

How do you all do? I am not in prison now—neither do I feel a necessity of coming here in deep humility; because I understand things, now, just as they really are. Without making any pretension to worth or merit, I do claim that I had the power to manipulate the public mind in such a manner that I could gather in some of the fleece that seemed to be in such great abundance. But the end of all things must come some time. It seems that people did not detect me so much through a desire to protect the interest of their city, as they did through the desire to get hold of the fleece themselves; and I cannot see that I am in a much different condition than they really are in themselves. There is a need of change. It seems to me, that we, as the American people, are running too much into the sentimental, and every act of individual lives is portrayed to the public, in such a feeling manner, that it does not make a particle of difference, how sensitive individuals may be or how desirous of keeping their thoughts and feelings to themselves, the papers seem as if they grapple with every feeling of the human soul, and make it a cause for creating more sentiment than reality. I do not claim perfection, but I do claim that I lived according to my organization, and that I was so surrounded and flattered, and tempted by individuals, that at times I had not the liberty to have a true feeling for the benefit of my life. But, if I know myself at all, I appreciate the real, true worth and beauty of physical and mental development. It seems to me, that this is the only avenue through which I can approach the public, or express myself as I wish, and I may not be doing it as completely as I think; because this is an avenue that I am not fully acquainted with. But so far as it brings me in rapport with individuals who will assist me in doing an important work, I feel in duty bound to make my very best effort. I must shape myself a little according to the instrument, I use, and as she does not possess the same kind of a disposition I did, I cannot completely control her to convey my thoughts in the manner that I would wish. But I leave the public to decide whether "Boss Tweed is dead or not. [We hope, Mr. Tweed, that you will give us all the help you can in this matter.] I am here with the permission of the controlling forces, and each one comes with the hope, not only of benefitting themselves, but in some way to convey comfort to aching hearts. There are some men living who assisted me, in what they called, very dirty work. They received the most of the benefit; and I the most of the condemnation from the public.

[We take the following sketch of Wm. M. Tweed from Johnson's Universal Cyclopaedia.—Ed.]

"William Marcy Tweed, was born in New York City, April 3d, 1823, of Scotch descent, and the son of a poor chairmaker; was put at work in his father's shop at an early age, where he remained with little schooling till he was twenty years old; when twenty-eight years old, went into partnership with his brother in the chairmaking business; in 1850 was elected alderman from the Seventh ward, serving two years; in 1863 was elected to congress; was school commissioner of the Seventh ward, 1857-59; in November of the same year he became a member of the board of supervisors of New York County, and was four times elected its president; in 1863 became deputy street commissioner; in 1867 was elected state senator; was re-elected in 1869, and in 1871, but did not take his seat for the latter time; was for many years a member of the Tammany Society, of which he was chosen grand sachem in 1869, holding the office until 1871. His appointment as deputy street commissioner in 1863, may be said to date the foundation of the famous Tammany Ring, of which he was the chief spirit; he became at once the virtual head of the department of streets, afterwards the department of public works, and by extending enormously the expenditures for public improvements acquired vast political influence, and began to accumulate a fortune; his position as president of the board of supervisors, enabled him to increase the city's

pay-roll to unprecedented dimensions, giving secure positions to an army of political friends. *

* During the winter of 1870-71, a clerk employed in the auditor's office copied by stealth the items in the City's accounts, and gave them to his patron, James O'Brien, an opponent of the Tammany Society. O'Brien subsequently gave the figures to the New York Times, and that journal published them in July, 1871. The excitement created thereby started a popular uprising, which resulted in the complete overthrow of the Ring in the elections of November, 1871. On February 10th, 1872, Tweed was indicted by the grand jury for forgery and grand larceny, and his trial began on January 6th, and ended January 31st, in a disagreement of the jury; a second trial was begun on November 5th, 1873, and ended November 19th, in a verdict of guilty on every one of the fifty-one counts in the indictment; he was sentenced on November 20th, to twelve years imprisonment in the penitentiary, and to pay a fine of \$12,300 18, one year for each of twelve counts in the indictment, and a fine of \$250, each for thirty-nine other counts; he remained on Blackwell's Island till June 10th, 1875, when he was released by a decision of the court of appeals, on the ground that the power of the court which sentenced him was exhausted when one sentence was pronounced on one count of the indictment, and that the cumulative sentence was void. A new warrant was immediately issued against him on an old indictment of 1872, and when he was taken from the penitentiary on June 22d, he went at once to court, and gave bail to the amount of \$18,000 on the criminal indictments, and went to Ludlow street jail in default of the \$3,000,000 bail demanded in the civil suit which had begun in the supreme court in April, 1875, for the recovery of \$6,198,975 85, the amounts charged in the account called 'County Liabilities.' On December 4th, 1875, Tweed, while riding with the sheriff, was allowed to visit his wife at her house in Madison avenue, and while there escaped from his custodians and fled to Spain, where he was captured, and returned to the city November, 1876. On January 13th, 1876, proceedings were begun against him in the civil suit; a struck jury was obtained on February 8th, and on March 8th, the trial ended in a verdict for damages amounting to \$6,537,117 38, of which \$4,719,940 35 was for principal, and \$1,817,177 03 was for interest. [He died in prison shortly after that.—Ed.]

JAMES FISK, JR.

(Of New York City.)

It seems that bullets do not always kill a man. I am here on my own responsibility; and knowing that, perhaps, in this crowd, I may be understood, or at least be given a hearing, I come for the purpose of saying that if you only kill a man in the right way, you need not expect to be executed for the crime; and in reality, imprisonment for it seems to confer an honor upon you. As I do not wish to take any human life, and as I do not approve of taking human life, I feel that the government of the United States places a great deal more importance upon its laws, rules and regulations, than it has a right to claim for them. As there seems to be a force, leading misguided spirits into the field, I would ask the favor of reaching a few of my dearest friends—those who have a right to expect love and honor from me; but no one who fed my vanity and praised me, and who was the cause of the destruction of my life, holds the highest or dearest place in my soul. Now, the better way is for departed spirits to come back and give their own experiences, and they can thus teach humanity through them. Men, to-day, are leaving bright gems to moulder in obscurity, while they take up with some gaudy butterfly who has neither soul nor substance, and who only looks to what can be received by conferring favors. Perhaps I am not giving you language strong enough, nor plain enough, to convey to you what I wish; but men and women are suffering unnecessary grief and pain—more than if nailed to the cross—simply through being misunderstood and placed in a false light before those whom they love, honor and respect; and sensitive beings sometimes appear to close their sentiments of love and hope within their breasts, feeling that these are not appreciated; and this, many times, leads to a complete estrangement or misery in the household. Now, the most beautiful thing in the wide world, is a beautiful home, surrounded with true affection, and each one endeavoring or striving to make the others happy—each one losing their self-hood in the others. I ask you, as individuals, never to permit yourselves to put anything so strongly before the public as this; for the home is the real redeemer of humanity. It is the only place where a man or woman can go, and feel that they are entirely free, and can give utterance to their hopes and disappointments, and acknowledge to themselves that they are fully understood. The homes of the many are not such; but God speed the day! when each home will be just as I represent the true home here. I am exhausting, or using up, perhaps, more of the vitality of the instrument than I designed; feeling, as I have done, such earnestness to convey a few thoughts. You may give my name to the public as "Jim" Fisk. [We thank you for coming, and for your assurances that the end before us will be what we hope for.] Do you doubt the end of an earnest mission? I would say to you that we have some ideas to give in regard to the relations of the sexes; but we think that we had better give them in private. If you feel like putting them in pamphlet form,

and giving them to the world, you are at liberty to do so. But for the paper it would not be best; for our ideas are something that has never been in print, and the licentious portion of the world, which is the greatest, would rise in arms against the sentiments we wish to publish to mankind. [We will leave to you, Mr. Fisk, to fix the time when we shall have this special sitting]. We have to move very gradually. You see our power is great, but we have to use it carefully to hold it, despite influences pressing against us. When we slack up a little on the positive position we have to hold at present, we will give the communication.

[We take the following notice of James Fisk, Jr., from Johnson's Universal Cyclopædia.—Ed.]

"James Fisk, Jr., born at Pownel, Vermont, April 1, 1835, was a peddler in early life, but became a clerk and then partner in Jordan, Marsh & Co.'s dry goods store, in Boston, Mass. Removing to New York, he became a banker and vice-president of the Erie Railway, colonel of the 9th regiment N. Y. S. M., and was assassinated by Edward S. Stokes January 6, 1872."

[We will add to the foregoing the fact that a selfish, heartless woman was at the bottom of this assassination. Stokes, his murderer, was tried and convicted of manslaughter, and served a short imprisonment. It is to these facts that the spirit refers.—Ed.]

JOHN QUINCY ADAMS.

(Sixth President of the United States.)

The majesty of the human soul has never been reached by the conception of man. It holds within itself the power of its own development. It gives and it receives, and the whole universe is at its call. I, as an individualized spirit, have within myself the powers to drink in the wonders of creation. I can come in rapport with every atom in the universe, and appropriate its magnetic forces to the elevation of my own soul. You are not accustomed to hearing such words uttered by a spirit, but I feel that I would be lacking in my duty, if I held one thought from you that will convey to your minds a realization of the importance of your existence. You are trampling on the threshold of a new dispensation, and living in human bodies. You cannot see nor understand how this great change is going to be brought about. But as I see the future, you hold in the small compass of your own being a power to come in rapport with every created thing. Who for a moment would undertake to condemn that majestic power that made what seems to be the feeblest of created things to hold such universal power. You feel within yourselves a weakness—an inability to cope with what seems to be an element of adversity—an element of destruction. But I say to you, you are not alone. You had the assurance, years ago, that if you lived true to the inner harmonies of your own soul, that the future would hold wonderful fruits for you. I was astonished when I saw, or came in contact with the minds which were originating or promulgating the event, I might say, of the world's progress. How earnestly they worked with earth's most ignorant or undeveloped organizations! How they struggled to make that event a power in the land! And if you look back at your past experiences, you will see that things that you regretted deeply, have been the means through which you, to-day, are listening to words that, under any other conditions, could not have been uttered. You feel for the weakest of humanity, and necessarily you can admire all that is beautiful and grand that comes before you. Those who were a representative of these United States, feel that, although their forms lie mouldering in the dust, they still have an interest in the welfare of this wonderful nation; and the inspiration that comes to you, to-day, through the organization that I use, is owing to the fact that her ancestors lived in and knew of, the struggles for liberty in this country, and this sentiment has been handed down from one to another to her. All the fire and love of freedom still remains with her, and added to this is an adaptation for spirits to give you what knowledge they possess, and this knowledge is without limit. There is no bound to progress. The car moves on strongly and irresistibly. Ignorance and superstition will sink and be lost in oblivion, while truth and honor will ever abide with you. To the world I wish to be known as John Quincy Adams.

SALLIE LORY.

(Quebec, Canada.)

"Oh, Lord! I do think some people know too much. Don't you think so? And they don't give anybody else a chance to speak about themselves. (You will have a full chance to do so, so take your time). Now I haven't faith, so I cannot stay long. It seems to me there is always to be somebody to be bigger and better than other folks. You won't think that what I say is as good as that there. It seems that nobody thinks what I say is right any more. [Say what you have to say, and it will be all right.] I cannot get my breath. It is enough to make anybody feel cross. I am Sallie Lory. I am from Quebec, Canada. I cannot get my breath. [You will not feel that distress when you leave here. You will be out of that condition in spirit life and feel strong, and entirely satisfied with yourself. You were brought here this morning to have you realize that you are not to remain in that feeble condition.]

FANNY ELSLER.

(The Celebrated Danseuse.)

I used to dance for the public. I was considered one of the most light-footed of creatures; and I gained the admiration of the country. I loved all the world. I have found that it is better to use your feet pretty well than it is your tongue, if you don't use it to a good purpose. But I was capable of doing both, and people were so full of curiosity, and they asked me so many questions, and looked upon me with so much admiration, that I hardly knew what the world was like. I am coming back every once in a while to get into rapport with people who do all kinds of labor, and I think I have got hold of one now (the medium) who knows how to do almost everything. It is really a pleasure to do something that benefits any one and lifts them up. I did what the world approved and what I was educated to do, but it never satisfied me. I wanted something more real, and I have found it now. I mean to go around to every cot in the world, if it is possible, and try to give them a little joy in their honest labors. If you will write my name down

as Fanny Elsler, you will oblige me. [We are in deep sympathy with you in your proposed work.] I know you are, or I never would have come here. The spirits who communicate here, all attend these circles afterwards, and all work for one object, and that is, to relieve the human family from so much care and perplexity, and make the world bright and beautiful, instead of being a world of care and misery.

[We take the following concerning Fanny Elsler from the American Cyclopædia.—Ed.]

"Fanny and Therese Elsler, two sisters celebrated as dancers, born in Vienna—Therese in 1808, Fanny in 1811. Fanny, the more famous, was instructed in the juvenile ballet corps of the Vienna theatre, and at the age of six made her appearance on the stage. Subsequently she received instructions from Aurner, and a marked influence upon her general æsthetic culture was exercised by Baron Freidrich von Gentz. The two sisters went to Naples in 1827, and in 1830 made their first appearance at Berlin. Subsequently they went to Vienna and other cities, and on September 19th, 1834, they made their first appearance in Paris, in *La Tempête*, a ballet adapted from Shakespeare's 'Tempest' by Adolph Nourrit. Fanny was ranked with Taglioni, then at the head of her profession in Paris, and she soon eclipsed her celebrated rival in the Spanish *cachuca*. In 1841 the sisters visited the United States, where they met with brilliant success, and afterward went to Russia. In 1851 Fanny retired from the stage with a large fortune, and purchased a villa near Hamburg."

[When she died we are not informed; but from the fact that her spirit visited our sanctum and communicated as above, we presume she has passed to the other life.—Ed.]

MARY QUEEN OF SCOTS.

You have no bands of music, nor guards appointed, nor a general parade at my entrance here. I was accustomed to all such deferences when I inhabited my own physical form. Questions you will excuse us, will you not? Ans.—I am not condemning you, and I certainly will excuse you. I was only remarking how different it appeared—so quiet—and no one seems to be conscious that there is a power controlling the medium that once held power over a great many people. If I could only say that I had made an effort to improve their condition, I would be too happy. But, that, I cannot say, for it is with me as with every other individual that ever lived and had power. Some people condemn me very much, while others see much to admire in my character. I could not help the circumstances of my birth—neither could I help any of the circumstances that transpired afterwards. While I remained in the physical organization, I imbibed the ideas of my surroundings, or was ruled by the conditions that surrounded me. But since I have learned a better way of viewing things, and am willing to come on a level with all humanity, I feel I have made quite a stride away from my old ideas, and am growing strong in a new element for effort. If the world's people could only know that it is not the position they hold, or the manner in which the public looks upon them, but that it is what their own souls contain, that either praises or condemns them, you would see less struggling for high places and more honor among men. I, as an individual, came here for the purpose of saying to many who ignore this immortal truth, that it does not make any difference how long they exist in the physical form, nor how many centuries they live in spirit life; but that it is the first step towards progress or improvement to control a physical organization, and use it in some manner to benefit some of earth's children. When they learn, as they will, this important truth, those who scorn, or look upon it as being too inferior for them to recognize, will then know that they have passed their redeemer by and taken up with idols. These are strange teachings for me to give, but I am compelled, through a law of force, to utter what I know to be true. I do not say that I always was truthful and adhered to correct principles while I existed on earth; but I was surrounded by so much aspersion, and controlled in such a manner, that I did very unjust things, through the psychological forces of other individuals, and I received condemnation while they went free. You may give me to the world as Mary Queen of Scots. [We are happy to have you come and teach us this real philosophy of life.] Sir, it is the only true road to knowledge; and let each one remember that I possess the same power now that I possessed to control my own physical organization. Let each one know that we, disembodied spirits, gain growth from what emanates from embodied spirits. I desire to say to you before I leave, set your minds at peace. You have been told that the opposing power has been brought into subjection and that it is losing its strength to act. If you now watch events closely you will find, that where obstacles used to arise, in the future favorable conditions will be seen to grow out of those obstacles.

[We take the following concerning Mary Queen of Scots from Thomas's Biographical Dictionary.—Ed.]

"Mary Stuart, Queen of Scots, born at Linlithgow about the 7th of December, 1542, was the only surviving child of James V. and Mary of Guise (or Lorraine) who was a daughter of the French Duke of Guise. James V. died a few days after the birth of Mary, who was crowned in September, 1543, by Cardinal Beaton. This ambitious and unscrupulous prelate, who was the head of the Roman Catholic party, usurped the office of regent. A treaty having been negotiated for the marriage of Mary with the Dauphin of France, she was sent to France in the summer of 1548 to complete her education. Before the year just mentioned, Scotland had been involved in war with Henry VIII. of England, who wished to obtain the hand of Mary for his son, and thus unite the two countries under one crown.

"Educated at the polite and voluptuous court of Paris, Mary excelled in various accomplishments, and at an early age became mistress of the Latin, French and Italian languages. About the age of fourteen she composed and pronounced before Henry II., a Latin oration, in which she maintained that it is becoming for women to learn literature and liberal arts. Her rare and radiant beauty, her intellectual graces, and her fascinating manners rendered her a general favorite and the chief ornament of the French Court. 'Graceful alike in person and intellect,' says Froude, 'she possessed that peculiar beauty in which the form is lost in the expression, and which every

painter, therefore, has represented differently. Rarely, perhaps, has any woman combined so many noticeable qualities as Mary Stuart; with a feminine insight into men and human life, she had cultivated herself to that high perfection in which accomplishments were no longer adventitious ornaments, but were wrought into her organic constitution. She had vigor, energy, tenacity of purpose, with perfect and never-failing self-possession, and, as the indispensable foundation for the effective use of all other qualities, she had indomitable courage.'

"In April, 1558, she was married to the Dauphin, who, on the death of his father, Henry II., ascended the throne of France, as Francis II., in 1559. On the death of the English queen Mary, Francis and Mary assumed the titles of King and Queen of England, refusing to recognize the right of Elizabeth to the English throne. The brilliant prospects of Mary were suddenly clouded by the death of Francis, who died without issue, in December, 1560. One great obstacle to her prosperity was her zealous attachment to the Roman Catholic religion, which was rejected or abhorred by a majority of her subjects. The Scottish Estates sent Lord James Stuart, Mary's half-brother, to invite her to Scotland, and to offer her the free exercise of her religion. Having resolved to return to her native land, she requested permission to pass through England on her way thither; but Elizabeth would not grant this favor to a rival claimant of her crown. Mary was thus reduced to the alternative of a voyage by sea, with the risk of being captured by the English fleet. She embarked in August, 1561, and parted with regret from *la belle France*, at which, with eyes bathed in tears, she continued to gaze until it was hidden by the darkness. After a passage of four days, she arrived safely at Leith, and chose for her chief advisers Lord James Stuart and William Maitland, of Lethington, both Protestants. She made friends even among the Protestants, but failed to propitiate John Knox, with whom she had an interview. According to Randolph, he made her weep on this occasion.

"Soon after her arrival in Scotland, Mary sent Secretary Maitland to London as ambassador. He made overtures of peace and friendship, requiring, however, as an indispensable condition, that Elizabeth and the English Parliament should recognize Mary as her successor, in case the former should die without issue. On this condition Mary promised she would not claim the English crown during the life of Elizabeth. 'Elizabeth,' says Froude, 'refused positively to name Mary Stuart her successor, knowing that she would be signing her own death-warrant.' These words suggest the probable assassination of Elizabeth by the partisans of her rival. Mary attempted to open the chapel royal for public Catholic worship, but the Protestant mob drove away the priest with a broken head, and the queen made concession to the popular will by ordering that the service should be performed privately. In 1562, Mary wrote a letter to Elizabeth, and expressed a great desire to have an interview with her. Several courteously-worded letters were exchanged by them, and their correspondence grew more and more cordial; but a serious difference arose on the choice of a husband for Mary. Elizabeth objected to her proposed marriage with Don Carlos of Spain, and suggested Lord Robert Dudley, her own favorite; but Mary preferred her cousin, Henry Stuart, Lord Darnley, (a son of the Earl of Lennox), whom she married on the 29th of July 1565. By this act she provoked the violent hostility of the English Queen, and estranged from her support her half-brother, James Stuart, Earl of Murray, the ablest Scottish statesman of his time. 'His gentle administration,' says Robertson, 'had secured the hearts of her subjects, who were impatient for her marriage and wished the crown to descend in a right line from their ancient monarchs. She herself was the most amiable woman of her age. * * * No event in that age excited stronger political fears and jealousies, none interested more deeply the passions of several princes, than the marriage of the Scottish queen.' Mary made an unwise choice at last; for the character of Darnley was at once weak, capricious and obstinate. She gave him the title of king, by a stretch of her prerogative which, according to Robertson, was a strong proof of the violence of her love, or the weakness of her counsels. Instigated by Queen Elizabeth, the Scottish malcontents, including the Earl of Murray, took arms against Mary, in August, 1566; but this revolt was quickly suppressed by the queen, who rode on horseback at the head of her army, and the leaders of the insurgents took refuge in England. Elizabeth disclaimed all responsibility for their conduct, and expressed her abhorrence of their treason.

"In 1566 Mary Stuart joined the King of France, the Pope, and others, in a Catholic league for the extirpation of heresy, and began to attempt the restoration of popery in Scotland. 'To this fatal resolution,' says Robertson, 'may be imputed all the subsequent calamities of Mary's life.' She took into her confidence and favor David Rizzio an Italian musician, who became her French secretary and inseparable companion, even in the council-room. 'He had the control,' says Froude, 'of all the business of the State.' Mary soon repented of her union with the indolent and dissolute, Lord Darnley, who treated her with rudeness and neglect and became jealous of Rizzio, whom he resolved to remove by violence. Rizzio was dragged from the Queen's presence by the accomplices of Darnley, and killed in March, 1566. This act was the result of a plot in which the Earl of Morton, Ruthven, Maitland, and other Protestants united for political reasons. Deserted and betrayed by Darnley, they failed to recover power, and fled to England. Although Mary deeply resented the conduct of her husband, she plied him with caresses and gained him over to her interest. About this time a new favorite acquired an ascendancy over her heart and began to influence her counsels. This was James Hepburn, Earl of Bothwell, a man of some ability, but unscrupulous and reckless to the last degree. In June, 1566, occurred an event which apparently tended to confirm the power and promote the interest of Queen Mary—the birth of her son James. In January, 1567, Darnley was attacked with a severe illness at Glasgow, where Mary visited him and, having employed her artifices to gain his confidence, persuaded him to be removed to the vicinity of Edinburgh. He was lodged at a detached house at Kirk-a-Field, very near the capital. Mary attended her husband assiduously, and slept two nights in the house at Kirk-a-Field, which she left on the 9th of February at 11 P. M. About three hours later the house was blown up by gunpowder, and Darnley was found dead in the garden. Suspicion fell on Bothwell as the

chief perpetrator of this crime, and on Mary as an accessory. She outraged public sentiment so far that she not only screened Bothwell from a trial, but married him in May, 1567. Robertson and Froude agree in the opinion that Mary was responsible for the death of Darnley.

"Impelled by a just and burning indignation, the Scottish lords and people, both Protestant and Catholic, rose in arms against Mary and Bothwell, who, in June, 1567, met them at Carberry Hill with a small army. The troops of the queen, however, refused to fight and she was compelled to surrender herself to her adversaries, who confined her on a little island in Loch Leven. Queen Elizabeth now interposed in favor of Mary, thinking the treatment she received a dangerous example, and demanded her release, without effect. The captive queen abdicated in favor of her son, and the Earl of Murray became regent, (July, 1567). Letters which Mary had written to Bothwell were produced in the Scottish Parliament, by which she was declared to be accessory to the murder of the king. By the aid of George Douglas, a youth of eighteen, she escaped from prison in May, 1568, and was quickly joined by an army of six thousand men, which regent Murray routed at Langside on the 13th of May. Mary fled to England, and rashly threw herself on the generosity of her rival, who refused to admit her into her presence because she was not yet cleared from the charge of murder. Treated as a prisoner, Mary was confined at Bolton Castle, Coventry, and Fotheringay. She had many adherents in England, who made several attempts against the power and life of Elizabeth. In 1586 she was accused of complicity in Babington's conspiracy, for which she was tried by a commission, and condemned without proof. She was beheaded at Fotheringay Castle on the 8th of February, 1587.

"All contemporary authors, says Robertson, 'agree in ascribing to Mary the utmost beauty of countenance and elegance of shape of which the human form is capable. Her hair was black, her eyes were a dark gray, her complexion was exquisitely fine, and her hands and arms remarkably delicate, both as to shape and color. Her stature was of a height that rose to the majestic.

DANIEL WEBSTER.

(The Great American Statesman.)

Science as a pursuit, has always occupied the minds of educated men, but what is understood as popular science is dependent upon discovery, and not so much on the education of men, or upon the knowledge they have acquired from books. It seems as though the stone was rolled away from the sepulchre, and men and women begin to see that they have the opportunity to go beyond any knowledge that they have ever acquired from books. How could the geologist have given such wonderful fruits to the world, if he had confined himself to the little knowledge that the first geologist acquired? How much of the world's history, do you suppose, men would have known if geologists had remained silent without inquiring or investigating. This I wish to place before the minds of men, and ask them how they acquired their knowledge? The student, when he leaves college, with his brain filled with the ideas of other men, thinks for a time that he has all knowledge within himself; but as he comes in rapport with himself, he is not satisfied with what he has obtained. There is a prompting—a desire to know something more, and all true students get into this condition. When they come to this period of their existence, they feel that they know nothing of the majestic power that moves the universe and constructs all and then they lay down some of the superficial teachings of their youth. They put on their leathern aprons, and with pick and axe, go to work. And, what has the world received through this desire of the human soul? It has discovered that almost all the teachings of the past are not correct. We, as individuals, even to-day, know little of the age of the world, or of the mysteries that it conceals. It takes time and thought to reveal all that has passed within this small planet; and it takes time and thought to grapple with every atom in the universe. Now, I will say to you, here is a new department in science; that is, the power of mind to control mind; and it is, as yet in its infancy, although its existence is eternal. You may begin to get a faint idea of the stupendous labor that is to be done, when I say to you, that with the acquisitions of to-day, you have not learned more than the first letter of the alphabet of nature. You can gain some idea of what is to be done simply by witnessing our control of the instrument we use. You are astonished. You felt that the elements would work against us in manifesting ourselves. [It was raining hard at the time of this circle and we expressed fear that it would interfere with the spirit work.—Ed.] When you learn that every condition is appropriated and used by us for our purposes, you will understand that if the sun ceases to shine—if the stars cease to twinkle in the heavens—and the whole world seems to be overcast with gloom, our labor will go on. As a subject of science, we wish the worldly wise, who have not time to look into, but who contend with this great power, to take a glance at the force that rules the whole. I will go back now to the early days. Before the history of the world, this same power was in existence, but not understood. Every evil that befel the human family was attributed to a power called the "devil," and if, by calling on the great Jehovah, men did not receive some material benefit, they themselves became martyrs to his anger, or at least, considered themselves sinful. Through all ages of the world, men's minds have been in a condition to make just the state of things they wished; but, to-day, you are getting wiser. You have thrown out the serpent that revelled in the Garden of Eden, and are now without any contending power to hold you back. I look upon life with a deep—deep—deeper interest—not simply because I once existed in the physical form—not simply because I have the power to enjoy and understand—but because of the necessity of the complete unity and harmony of every created atom, in order that the purpose of life may be completed. How grand! how sublime! Each particle of creation is held for the best purpose, or utilized for the advancement of every created thing. You, alone, are not progressive—every particle that is created—is progressive. All atoms change from one condition to another, and you, each and all, are dependent on these forces for the advance you make. I am losing my power, but I wish each one of you to keep your minds in the same direction they are acting, and soon we will be able to give you another letter in the alphabet—one that will cause you to never cease to wonder—one that will satisfy you that the future

is in the hands of a power that is willing and able to use it for the best purposes of humanity. To-day you are weak, but to-morrow you will be strong. Why? Simply because the knowledge you acquire, to-day, will be the power in your hands to make your labor good. You ask who am I, and where I come from. It has not been so long since I used my own physical form, but that I am remembered by the people of these United States. In closing I will say, you have only to subscribe the name of Daniel Webster.

HENRY FENNIMORE.
(Montreal, Canada.)

I am awful sick. Ques.—Can we do anything to help you? Ans.—I would like to be helped. (You will be helped by taking the control of the medium.) I had not much experience except hard work and I cannot say that I liked that. I would not have cared for the hard work if I could have made enough to have lived on; but this thing of working hard, and not having anything to leave people to live on when you die, is all wrong. It seems to me I could make a better world myself. (A good many people have that idea, but they would find themselves mistaken). There is one thing, if I did undertake to make it, I would not have any poor people in it. What made me so G—d—n mad was that I was fool enough to work so hard to make people rich to be my masters. Now I see it, and I must have been a fool or I would have known it. (You are getting along now. You have become positive). I think it is about time, after working my life out. Do you know I came all the way from Montreal. (No). Well, I did; just to have a little talk, and I have not been dead very long neither. (We are Yankees, but we are very glad to have you folks from over the border to come here). I don't know whether you are or not, but I thought I would like to come. Do you know I have an awful pain in my shoulder? It hurts like h—l. Ques.—Do you think it is rheumatism? Ans.—I don't know what it is. (I am a magnetic healer, I will will that pain away. You do not feel it now). Yes, it is gone; but d—d if it isn't strange! I went back to Montreal if that is the way you do here. I have gotten better now. I guess I had better go and leave somebody else come. (Now, that you are well, you can go to work in spirit-life). Yes, that is what I will do, and I will bring my little gal sometime. (We would like to have you both come). Just put it down that Lizzie, the daughter of Henry Fennimore, is to come. Ques.—Did you leave any one in Montreal that you are interested in? You seem to be very much interested in your family. Ans.—I guess so. They are all living there. Ques.—Is your wife living there? Ans.—Yes. Ques.—What is her name? Ans.—Maria Fennimore. She won't believe I have come. Ques.—What is her religious belief? Ans.—She is a Catholic. I was too bad to be anything, but I am the better off for it!

LUCY RACY.

Oh my! I have got the fever. I guess I will die. Won't I? (No, we guess not. You have done all the dying you will ever do. You have already passed out on account of fever, and you are a spirit now). Oh! I was so afraid of it! My head is all wrong. (I can cure your head and make you feel as well as ever. I will throw my will upon you and all that fevered feeling will leave you in a few moments). Why, I am well now! I just come to say that Lucy Racy, from Galveston, Texas, is here. The reason why I came was because I wanted to get well so bad. (You will be all right, now). Why I am not a bit sick. Just say that I am not dead. There are none of them dead. Ques.—Who went to spirit-life with you? Ans.—Lots of folks. Not my own folks—they were all gone before me.

A SPIRIT, WHO REFUSED TO GIVE HIS NAME.

I gather my thoughts from the elements around. They are teeming with beauty of this thing and that; but what makes me wonder is to see how glad they look, when they once are remembered with the ones that partook. Each general spirit that comes in the field, takes a new look upon life and its duties. To me there is something so sweet in communion that I never would tire of this sweet outlook. No, the world may look and wonder what the next thing will be, but to me there is nothing but a scene of perpetual joy when I look and see who in the band is coming. You have heard of a man who once lived, and he died simply to save all mankind. To me it does look as if he came to crush out men's souls through his principles of love. It is the misapplication of a beautiful rule that has made all this confusion, and it is important that men tell of this wonderful thing—this sweet communion of the soul. I have not done so well that I want to give my name. I am half seas over. Ques.—Will you not give us your name? Ans.—I cannot do it. (We would like to know it now because you are teaching us a lesson concerning not yielding to such influences.) [This spirit manifested a very muddled condition of mind from intoxication.—Ed.]

THOMAS STARR KING.

It is a pleasure that is not describable, for spirits that have been accustomed to endeavoring to enlighten the world, through the thoughts that originate in their own minds, to apply their efforts to the redemption of the human family. To me, there is something beautiful in the idea of men and women being able to identify themselves, and take their places with earth's laborers after their forms are crumbling in the dust! It shows the wisdom of the power that man has confined to such small limits. I feel, from the forces that surround me, a desire to do more work than I ever did in the past. I possessed a mind capable of appropriating a power that I did not understand, and I could influence minds with a sense of rest or joy, and was considered, as it were, one of earth's brilliant stars. I do not expect, on the present occasion, to do justice to myself—not but that I have the power—not but that the instrument is adaptable—but the forces that have preceded me, have used up an immense amount of vitality, and it would be wrong for me to absorb or take up any more of its strength than I need. You do not need encouragement, but it seems as though I could not help asking all the powers that control men for good to take hold and use their influences through this channel. And it is well that I should ask this of some sensitive minds who have the world's good at heart, but who have not the confidence to come to the front and take hold with a will, simply through fear that they are not a necessity in the case. But to

me it looks as though you needed a mighty force—one capable of using its powers in various directions. You seem, to-day, to be the butt of many conservative minds. They want something to pour out their venom upon, and as you seem to be an individual of many resources, every one turns their vial of wrath upon you, and tries to place upon you the burden of their sins. Now, if you do manifest more of feeling or force—or a condition of mind that seems to be unjust than some think best, how do you come by that kind of manifestation of feeling? Simply through spirit power; and I will say, not through disembodied spirits—but your enemies control you to do something to break yourself down. But their efforts are failing them, and instead of destroying, they are building up. It seems that those whom the gods would destroy, they first make mad. But the serpent trailing in the grass may be able to sting a deadly sting, and not be visible. To you I would say, in all cases where the principles of justice are at stake, you may expect to come out victor—not because you are, as an individual selected or favored, but the principles that you stand by firmly, are a necessity to the human family; and you have reason to be grateful that you have an organization capable of taking up this question and handling it in such a manner that it may become useful to the human family. All the persecutions of the past and that now seem to be going on around you are only fitting you for a higher and better work. You have seen, when your plans were crossed and your needs were the greatest, that we lifted up a power to your assistance; and there are still stronger forces in reserve for the end. You have no reason to complain, but every reason to rejoice with exceeding great joy.

[We take the following, concerning Thomas Starr King, from McClintock and Strong's *Cyclopedia of Ecclesiastical Literature*.—Ed.]

"Thomas Starr King, a Unitarian minister, was born in New York, Dec. 16th, 1824. His father, Rev. T. F. King, was a Universalist clergyman of very decided ability, but died in the prime of life, and Thomas, at the age of twelve years, while fitting to enter Harvard College, found himself the principal support of a large family. He managed, however, successfully to complete his studies, and in September, 1845, preached his first sermon in Woburn, Mass. The next year he was settled over his father's former charge, in Charlestown, whence he was called in 1848, to the Hollis Street Unitarian Church, Boston, where he preached with great acceptance and a constantly increasing reputation till 1860, when he accepted the call of the Unitarian Church, in San Francisco, to become their pastor. He entered upon his new duties with a zeal and energy which won the hearts of the people, and ere long he was as strongly identified with Californian interests as if his whole life had been spent there. His congregation increased in numbers and power with great rapidity; but he was a preacher for the whole city and State, and crowds hung upon his eloquent utterances, and his bold earnest words. At the outbreak of our late civil war, Mr. King, finding California in a hesitating position, flung himself into the breach, and by his eloquence and earnestness, saved the State; and when the sanitary commission was organized, he first set in motion, and through the next three years pushed forward, the efforts in behalf of the sick and wounded soldiers. His labors in this cause, added to his pastoral duties, were too severe for his strength, and he died March 4, 1864, after a very brief illness. Mr. King published several discourses and addresses, etc.—Appleton, *New American Cyclopedia*, 1865, p. 468.

MARTHA WASHINGTON.

It is pleasant to come into a quiet place and have an opportunity of talking a little while—particularly when I feel that there is so much to be done by persons who possess the power and are able to work. I have not lost my interest in the material interests of humanity. Sometimes I come very near and control very many minds to think, and I work to relieve distress wherever it may be found. We are all bound by the common tie of brotherhood, and it seems but just that we should try to understand one another. I have, since I lived in the Spirit-world, received a great deal of attention and respect, but feel that I cannot rest much longer, unless I try to convey to the human family some idea of what my life's mission is. I happened to be favorably situated during the greater portion of my life, and had a good deal of responsibility upon me. At least the country looked to me as an example, and I think I speak truly when I say, that I tried to live a truly conscientious life, so that no one should learn evil from my conduct. I was not perfect by any means, but I was true to my highest impressions of what was right, although I did not know anything about this one important subject, (Spiritualism). My husband will perhaps communicate after I leave, and this necessarily makes my time short. I have, perhaps, occupied more time than I ought to, but there is such a train and so many, that it seems as if it would take all the time of the instrument to give all an opportunity to talk, and if you please, just give my name as Martha Washington.

GEORGE WASHINGTON.

My children, (I suppose I may call you such, for I was called the Father of this Country). It seems to me, looking over its broad fields that I have a wonderful responsibility resting upon my hands. A country so prolific with thought and action, and it does not seem more than an hour since I lost an interest in it while in a physical form. Now, I am more than recompensed for all the cares and vicissitudes I passed through when I see how many have used their talents and strength to make this country a place to be honored and respected. I look back and think of the early struggles and see how faint were the prospects, or how little we had reason to expect, and yet through all the doubts and misfortunes that we passed, at last we gained more than we demanded, for the future. When I see what was accomplished with such dull looking prospects, I can say to you that in the future you may anticipate grander victories than I ever obtained. For you are surrounded by conditions and influences that are likely to make your pen the means of redeeming humanity at large. I am not given to flattery, but there is one thing I do like to have—the opportunity to express my own sentiments. You are growing in strength and the power increases around you, and it is not necessary for me to give you any such assurance, for you see by the manifestations here that you are not alone. Men of mind—men of honor—men of sterling principles—stand by your side; and it is not always the battle to the strong—

It is not always the battle to the many—but the earnest in principles are the ones to accomplish the most. I am not given to long speeches or to any great amount of talk. I only felt a desire to come for a few moments, to give you a word of cheer and encouragement, for I know it means much to the human mind. Even in my darkest hours a word of cheer built me up and gave me strength to go on and work faithfully; and the same necessity still exists with the human family. You are growing and improving, and the future will reveal to you that which I do not feel at liberty to give. The hours are rolling on—time has been occupied more than usual. You well understand my name; but perhaps it will sound better from my own lips—George Washington.

CIRCULAR.

To the Freethinkers of the United States and of Canada:

I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform," viz: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so,) to at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written very plain so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREEN,
Cor. Sec'y of the New York State Freethinkers Association, Salamanca, New York.

Spirit Remedies.

Editor *Mind and Matter*:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for *MIND AND MATTER* for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,
N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of *MIND AND MATTER*, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive *MIND AND MATTER* for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. DR. A. B. DOBSON.

Special Notices.

P. L. O. A. KEELER, is at present in the city of Boston. Address him at Boston Post-office.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Mrs. PATTERSON the well known and reliable Slate writing medium from Pittsburg, Pa., is stopping for a short time at 421 Hartman street, Camden N. J.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

Mrs. S. WILLIS FLETCHER is now making active preparations for the Winter's work, besides lecturing for the Second Society of New York City; she will also accept a limited number of week evening engagements. Mrs. Fletcher has just completed a most interesting literary work entitled "Twelve Months in an English Prison," which will be shortly published. Her address is 50 West 12th Street, New York City.

J. WILLIAM FLETCHER will be found every Monday and Tuesday at his residence 50 West 12th St., N. Y. City, where he will give private sittings. The remaining days of the week he will be at his Boston office, 2 Hamilton Place. Mr. Fletcher lectures and gives tests, Oct. and Nov. Springfield, Mass.; December, New York City; January, Philadelphia; February, Brooklyn, (Everett Hall); June, Stafford; Ct. Can be engaged for week evenings.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps *MIND AND MATTER*, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through *MIND AND MATTER* office. (See advertisement).

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December; who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

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PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

RHODES' HALL.—Spiritual Headquarters, 606½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

hear distinctly what they said; nevertheless, I could see the young lawyer, and I thought at first that he would die, he seemed so white and still. I then saw him move; next, sitting in a chair; then I saw him walk out of doors with a cane. I concluded, therefore, that he would live. He is at present attending to his business.

I also said that the young man who did the shooting would not receive any punishment; that remains to be seen, as he has not had his trial.

"The other case is a Frenchman by the name of Mensan, living in this place. He was injured by giant-powder cartridges which he was preparing or capping for use, and one eye was destroyed, and in fact, the whole upper part of his body was full of splinters. Contrary to the opinions of others, I have said that he would live. I did not know how badly he was hurt, but I saw him with both hands, face and head, bandaged. I could not see him die, neither did I see a coffin. All this I got by holding a splinter of wood which was brought to me from the room where the accident occurred. By this I concluded the man would live. In a few hours I held the wood again. I saw the man up and partly dressed. He is in a precarious condition, and it is said he can't live. I will let you know if these predictions are fulfilled.

"I wish you success in your weeding out process. We need it so that true mediumship will be appreciated and the cause rejoice in purity and truth.

Mrs. S. A. ROGERS HEYDER.

Grass Valley, Cal.

We have copied this specimen of mediumistic assurance for several reasons.

First, to show how, under the profession of "purity and truth" a woman claiming to be a medium can display the most disgusting artfulness. Mrs. Heyder sought to get a little gratuitous advertising of her very questionable gifts of mediumship in the *R. P. Journal*, and to do this, "soft-soaps" its editor about his "weeding out process." Second, to show what kind of twaddle Col. Bundy is willing to publish as evidence of mediumship and the truth of Spiritualism provided he can get two or three lines of lip approval of his insensate and self-condemning war upon mediums. Third, to show what nonsense mediums or pretended mediums, who endorse Col. Bundy's outrageous treatment of genuine mediums, regard as evidence of mediumship. Fourth, to find out if possible what Col. Bundy's "weeding out process" is. For five years past we have been hearing of that weeding out process, but have never yet come across the first appearance of anything like a result of it. Perhaps Mrs. Heyder has heard of something of the kind, but as she has not told us what it is, and Col. B. has not asked her to do so, they will hardly blame us if we conclude that the results of the "weeding out process" is *nix*, and no more. That "weeding out process" business is getting worn about as threadbare as is the senseless refrain "fraud! fraud! fraud," in Spiritualism on the part of the "weeding out process" humbugs and hypocrites.

SATAN UNMASKED.

An Address Before the First Spiritual Union of Norwich, Conn., in Reply to a Reverend Defamer of Spiritualism.

BY BYRON BOARDMAN.

Explanatory.—In consequence of the public interest awakened regarding the spiritual philosophy by recent lectures on that subject, theological "vials of wrath" have been poured out from the pulpit on the troubled waters of unbelief in an ecclesiastical effort to stay the inflowing tide of spiritual progression. In pursuance of that policy the following notice appeared in the local journals: "Central M. E. Church, the Rev. E. Tinker, pastor. Preaching at 7.30 P. M. Theme:—Spiritualism, Spiritism and Spiritualists; or, Satan Unmasked."

In order to checkmate this clerical crusade against the mystic manifestations, upon which phenomena every system of religion in existence was originally based, the Spiritualists came out in the following circular.

"SPIRITUALISM.

"Notwithstanding the fact that 'Satan Unmasked' himself in one of our popular pulpits last Sunday, in a vain effort to frighten people from listening to the 'Spirit of Truth,' yet our eloquent speaker—Abby N. Burnham, of Boston,—will again address the people of Norwich, and give Soul Readings in Steiners Hall, the two last Sundays of this month; afternoon and evening, at 2.30 and 7 o'clock sharp. Come and hear what the spirit saith unto the churches."

The house was filled to overflowing, and Mrs. Burnham gave most brilliant and instructive lectures, which unfortunately, were not reported. But in order to afford an opportunity for repelling the local attack on Spiritualism, the speaker relinquished a portion of the time to Mr. Boardman who gave the following

ADDRESS.

When I see the masked messenger of death stalking through the land, striking with dismay the hearts of our Christian friends—when I see Materialists mourning over the green graves of loved ones, refusing to be comforted "because they are not,"—when I see sorrowing souls vainly seeking consolation through the crusty creeds of theology—and when I hear in sepulchral tones from ancient records, "Gone to that bourne from whence no traveller returns,"—I long to lift the mourning veil and reveal their loved ones lingering near; I long to unmask the dark "Knight of the Pale Horse," whom they regard with superstitious dread, and present him as the "Angel of Life" in disguise.—I long to show them that death is but the opening door to the supernal scenes of the Summer-land, where friends "gone on before" may perfect a noble manhood and womanhood in the higher schools of eternal life, and from the crystal fountains of wisdom, bring pure gems of thought to this primary school below; that the erring may also return and atone for earthly misdeeds, by teaching mortals how to im-

prove the passing moments as they fly, in order to escape the vain regrets of a misspent life.

The object of Spiritualism is not so much proselytizing, as upbuilding the intellect and enabling people to do their own thinking, instead of being controlled by a blind faith and the leading strings of a salaried priesthood. Possibly in the church there may be those who require the fear of eternal torments, as well as the hope of reward in the form of jewelled crowns, regal robes, and other glittering gewgaws, to keep them in the path of rectitude. Such sordid souls we would leave in the hands of the priest, to hug their vain, idolatrous delusions, until bitter experience shall teach them a higher motive of action. Such moral cravens are not prepared to accept our noble doctrine of doing good because it is right.

I do not deprecate an honest, religious aspiration, whose chief object is the uplifting of humanity; but I detest the iron clad creeds of superstition, that, in past ages, have been riveted on the human soul by priestcraft, in order to purloin the fruits of honest labor, and reap a rich harvest of mammon from the fields of sin, through the services of Satan. I refer to the barbaric dogmas,—the relics of dark ages—that have embittered man against his fellow man, and caused zealous devotees to slay each other by the millions—delusions that have dwarfed the mental powers, and enthralled the soul in shackles of servility, and brazen fetters of fear. I refer to a barbarous superstition, that would consign to the grave's cold clod, our loved ones until some great day, when victims of deific displeasure shall be doomed to endless suffering, while fawning flatterers, and sanctimonious sycophants, are exiled to some far off clime, and there destined to sing heavenly hymns to all eternity. There to enjoy the choice company of criminals, who upon the gibbet or death-bed, may have shown the white feather of fear, and are thereby fitted for fingering golden harps.

In order to illustrate the desperate throes of priestly bigots, when their "craft is in danger," allow me to call your attention to the late "show" in one of our popular pulpits, entitled "Satan Unmasked." The character was well taken, for all the malevolence, misrepresentation and falsehood, usually ascribed to that notorious personage, were exhibited to perfection in the guise of a sanctimonious saint. One could easily discern through the thin mask of piety, the "Great Red Dragon" of the Apocalypse, eager to devour the spiritual child as soon as it was born.

Would you like to hear what this "Unmasked" agent of superstition had to say about you, and our inspired mediums; about our risen relatives, and our beautiful philosophy of angel ministrations? Listen.—We were classed as wholesale frauds, hypocrites and dopes; as silly men and silly women; as crack-brained old men and idiotic boys; and were stigmatized as either designing hypocrites or honest fools. It was charged that our heaven-inspired media, were drivelling idiots,—wizards that mutter and peep, and self-conscious frauds; that their controls hailed from hell, and performed the most silly and foolish tricks; that Satan had rallied all the forces of his dominion in the interest of Spiritualism; but the speaker was more than a match for all the imps of hell in the presence of a medium, for he had the spirit of Jesus in him (?); that this diabolical delusion would destroy all of God's churches, and build up one great church of finger-wrigglers, table-turners, mind-readers, and wizen-faced wizards; that Spiritualism had committed all the crimes of the decalogue, and its votaries were fit subjects for the penitentiary and mad-house; that, while his glorious religion extended upward, spirally expanding until it filled the whole universe, Spiritualism went downward spirally expanding until it compassed all hell! He exhorted his converts to stick to the "Old Book" and heed the teachings of the church. He begged his hearers to keep away from these lying spirits and doctrines of devils, and thereby avoid getting caught in the spiritual trap!

Friends:—Do you feel flattered by such a tirade of abuse and falsehood? I do, somewhat. For, when we consider that it was an impersonation of "His Satanic Majesty" that was manifesting—the "father of lies" on a rampage,—all sensible people will know that the truth lies in the opposite direction. Ask our penitentiaries who are the criminals; they are crammed with the clergy, Sunday school superintendents, church deacons, and dopes of priestcraft! Among such prison converts, scarcely a Spiritualist can be found. They do not take to such company. One look upon this large and intelligent audience is sufficient to refute all such priestly falsehoods. I could weary you with a list of Spiritualists, including the most eminent scientists and reformed clergymen, but will forbear. Even the proud church of England, in solemn council, is seriously considering the subject, while in its ministry are many avowed Spiritualists.

Now, since this learned luminary frankly confessed that he believed in one true medium, and only one—Jesus Christ of Judea,—perhaps he will accept a message from Him. Our brother medium,—the humble Nazarene—like our modern media, was tabooed by the dignitaries of the church; like them he was accused by Rt. Rev. divines, of having a devil, of being in league with hell, and performing his spiritual tricks through Beelzebub, the prince of the devils. Like modern Spiritualists, his faithful friends were stigmatized by the sanctimonious servants of superstition, as unlettered fishermen, simpletons, sinners, sabbath breakers, magdalens, and all that was vile and mean.

Listen to the voice of our "elder Brother," in reply to these self-righteous champions of the church. "Wo unto you scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men, and neither go in yourselves, nor suffer others to go in. Ye are like unto whited sepulchres, for ye outwardly appear righteous, but within are full of hypocrisy and iniquity. Ye compass sea and land to make one proselyte, and ye love to be called 'Rabbi, Rabbi,' [Rt. Rev. D. D., or some other silly, self-flattering title,] but ye are of your father the devil and the lust of your father will ye do. Ye devour widow's houses, and for a pretense make long prayers. Ye vipers, how can ye escape the damnation of hell? Ye hypocrites, well did Esaias prophesy of you saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.' Ye say had we lived in the days of our fathers we would not have shed the blood of the prophets. But ye are the children of them that killed the prophets. Fill ye up then the measure of your fathers. Behold I send unto you

prophets, [mediums,] whom ye shall scourge, crucify and persecute from city to city; that upon you may come all the righteous blood shed upon the earth." Alas! mediums have experienced the sad reality of that prediction.

When it is remembered that Christ's anathemas were hurled at the professional teachers of the church, how absurd for modern Pharisees to rant against honest infidels, Spiritualists, and, so styled, sinners, when it is well known that such were the confidential friends of the humble Nazarene during His earthly mission. And when, through a theological make-shift, they seek to divert Christ's denunciations from their own to other heads, their position appears ridiculous in the extreme. It is passing strange how sensible people can, for a moment, mistake the professional rigmarole of priestcraft for the simple religion of the "meek and lowly Jesus."

Could our brother medium of Judea again take up the mortal form, no doubt he would be with us heart and soul in Steiners Hall to-night, reproving the Pharisaical pretences of the priesthood, and giving spiritual tests, or "psychometric readings" as he did at the well in Samaria, when he told the woman "all things that ever she did," in order to demonstrate the fact that he was a medium, or mediator between the two worlds. He might also hold seances on our mountains in order to interview his controlling spirits—Moses the lawyer and Elias the prophet. He would not now as then hold circles with closed doors for fear of religious bigots, nor would his friends be likely, as then, to mistake the knockings of Peter at the gate for "spirit rappings." No doubt he would resume his materializing seances for the benefit of the doubting Thomas's with an occasional "dark circle" to rescue our devoted mediums from prison chains.

The same religious rancor that persecuted primitive Christians when they professed the true faith—when angel ministrations was the cardinal doctrine of the church, and spirit communion the chief object of religious gatherings,—is still rampant, and has cast into prison our media for healing the sick without a license, and for giving messages from spirit friends. These "blind guides leaders of the blind," would now, as then, shut up the kingdom of heaven, and bar its gates against all who refuse to support their dogmas. The fires of the stake have indeed been quenched; the inquisition for enslaving the human soul; the rack; the thumb-screws; and other means of religious torture have been wrested from priestcraft, and yet the same spirit of religious intolerance is still manifested toward spiritual reformers to the extent of its power. It seems ever-ready to sting with scandal, and malign the motives of all who seek to throw the light of reason into the dark caverns of superstition, or strike off the creedal chains of its votaries. I speak from experience, as you well know I have tested its bitter cup, pressed to my lips by modern Pharisees.

Ancient champions of the church, while under the supposed patronage of Jehovah—the tutelary spirit of the Jewish nation, slew the prophets, and thus for a time crushed out mediumship. Even Saul, the king, when in sore distress, was obliged to journey to Endor in order to consult the spirit of Samuel, whose medium alone had escaped the sleuth-hounds of superstition. At length the spirit world made another effort, through the noble Nazarene, to unbar the heavenly gates, and free the people from priestly shackles. You all know the result,—persecution and the cross. The manifestations continued for a time in the Christian church, until in the interest of the "craft," the angel messengers were again beaten back by the wholesale hanging, and burning at the stake of mediums, under the watch word of witchcraft. Thus again was heaven "shut up against men," by the emissaries of the church, and the world left to grope in spiritual darkness.

But now let the world rejoice, for the celestial gates are again ajar, and gleams of spiritual light flash from the eternal spheres. Our angel co-workers are again in the field; they have come to finish up the grand work of ages. Hitherto they have approached mortals with wary tread, for they knew that mediumistic footsteps on the shores of time, have been heiged by religious rancor, and washed with martyred blood. But now the darkest days of mediums wrongs are numbered, for priestcraft has nearly lost its power to enchain the human soul, and stay the celestial flood. The scriptural "signs" which indicate the true believer, have been driven from the church by religious intolerance, but have found a ready welcome in spiritualistic hearts. And now our angel loved ones, without sacrificing the lives of their media, can return, through the mediation of our sisters, brothers and friends in our own family circles.

Let the church take warning, for the "Spirit of Truth" is already knocking at its door, and crying, "Repent for the Spiritual Republic is at hand. Accept the grand truths of angel ministrations, and bring forth fruit meet for repentance, if thou wouldst live. But persist in the historic course of persecuting seers, prophets and mediums, and thy hoary form with its false creeds and dogmas, shall be consigned to the mouldering archives of the past as religious relics of dark ages, and the spiritual philosophy, in all its pristine purity, shall prevail in the hearts of the people."

Behold! even now the veil of the temple is rent in twain from top to bottom, and through the rifted screen, its devotees have caught vague visions of the summer-land, and are listening to the call of loved ones gone on before.

Oh priestcraft! priestcraft! Thou that killest the prophets and stoneth them that are sent unto thee,—how often would I have gathered thy children together even as a hen gathereth her brood under her wings, and ye would not! But now, behold! your house is left unto you desolate, and verily there shall not be left of the dogmas, one stone upon another that shall not be thrown down. For the spiritual philosophy and superstition again have met on the great battle field of life, and the powers of eternal justice shall prevail.

Friends, let us open the door of the human heart to angel ministrations, and ministerial mummery is no longer needed to placate angry Gods, nor to frighten people from evil doings, for they will learn that every wrong committed against others, will, in a ten-fold ratio, react against themselves; that there is no expiation for the sin-sick soul except by working out its own salvation through the iron discipline of sorrow and suffering; that the spiritual as well as the material univers is controlled by the action of immutable law, and that the stern consequences of moral transgressions cannot be escaped through hocus-copus formalities, nor priestly palaver. This is why the emissaries of superstition seek to bar the heavenly gates against our angel visitants. This

is why they represent our beloved mothers, sisters and brothers from beyond the "dark veil," as demons in disguise, for they know that the gilded mask of piety and pretence is transparent to spirit sight, and that the soul unrobed stands revealed in all its imperfections.

Take away the fear of death and hell and theology would crumble to ashes. This is why its "Reverend" retinue of retainers cling to the old bugbears of "total depravity" and "eternal misery," as religious scare crows to frighten ignorance into the arms of the church. For this, they have portrayed death-bed scenes of sinners in lurid colors of woe. But in all such cases I find the forlorn wretch to be a victim of false theology—a firm believer in the doctrines of the church.

See the native son of the forest whose untutored mind was never swayed by theology's withering blast. He calmly folds his arms upon his breast, and passes on in peace; for he knows that his soul will wing its flight to the happy hunting grounds of the Great Spirit. I have witnessed the transition of loved ones who never joined a church. Yet they approached the "Silent River" without a tremor or shadow of fear, and calmly waited for the busy boatman to come and waft them o'er. I have seen the aged, whose mind was imbued with religious faith, walling on a sick bed, in an agony of superstitious dread, haunted by vague visions of flaming hells, devils and other theological bugbears, cradled by priestcraft, into the plastic mind of infancy.

Then let our hearts go out in sympathy to our Christian friends who, "through fear of death, are all their lifetime subject to bondage." Let us show them that the apocalyptic death and hell has been cast into the lake of fire and consumed—that life, eternal life is the birthright of humanity—that angels have burst the bars of the tomb, and can return to the family circle to cheer us on in the great work of redeeming the race from the bondage of sin, and the burden of priestcraft, with all its false teachings of angry Gods, and "doctrines of devils." Let them know that the glorious gospel of spiritual truth will break that priestly spell—the nightmare of superstition—will strike off the theological shackles of fear and make them free. Then will they shout with one of old: "Oh Death! where is thy sting? Oh Grave! where is thy victory?"

Ideology.

Editor of Mind and Matter:

With what propriety may this contribution be addressed to a paper thus entitled, and issued in the city of Fraternal Love, where I gave experimental lectures on the above named subject, thirty-five years ago—a city in which I was treated with exuberant kindness, year after year? That kindness I can never forget. Nor do I doubt but that many are still living who witnessed in Franklin and Odd Fellows' Halls, the numerous surgical operations on my patients, without any sense of pain; and demonstrating the truth as to the power of ideas, over ones own mind. In view of those demonstrations, my audiences donated to me a silver goblet, suitably engraved, and a beautiful gold pen to my daughter Sarah, now in her untimely grave. A Quaker friend, in attendance one evening, counted nearly three hundred persons entranced by their own ideas of that state; and so of thousands I entranced, not by my "will," as Mesmer taught. And there must be some, still living in your city, who heard the first lectures I gave them, in 1851, on Spiritualism, and who attended the seances that I gave at the Franklin House, for witnessing the phenomena.

In 1841, I published, in New York, a scientific monthly, in support of my new "Theory of Ideas," and for that periodical, Dr. Wm. B. Fahnstock was a welcome contributor. I am pleased to hear that he is still at work for humanity.

TERMS.

No matter as to terms, if so be that we understand. Language has scarcely kept pace with the progress of ideas. And, as I did not believe in the mesmeric theory, I was compelled, as others have been, to invent new terms, as a handle for business purposes. At the suggestion of the late Professor George Bush, I adopted the term of Pathetism, during my scientific lectures upon the law of self-induction. Webster, in defining this term, says truly, that it is "an other word for Mesmerism;" and he might have added, it demonstrates the utter falsehood of the Mesmeric theory. Dr. Fahnstock calls it "Statuvo-lence." Dr. J. B. Campbell, of Cincinnati, calls it "Vita-pathy," uniting Greek and Latin terms in one word. Dr. Campbell visited me, in Boston, in 1857. Dr. C. A. Green, of Lancaster, Pa., calls it "Omnipathy." All right. I do not criticise terms.

POSTULATUMS.

By ideas, true or false, the human mind must be weighed and measured. The carpenter's rule will apply to the body, not to the mind. And, while we may trace analogies between mental phenomena and physical forces, in light and magnetism, the mind itself is so much above all other forms of force that it cannot be annihilated. It is the sublimation of chemism—a perfection in the forms of force—far above "magnetism"—supreme above all other elements of matter! The mind is a self-organized power of self-hood. The body ceases to grow at about its twentieth year, when the ossious system is fully matured; while the mind continues to grow; and for how long a period it may continue to grow we have no mathematics for determining.

Birth! And what then? Who can tell? I have a list of names and dates that I have recently collected for my work on *Longevity*, of more than six thousand centenarian cases ranging all the way from one hundred up to two hundred and seven years!

The human mind is its own self-hood—its own independent self-growth and self-centre—a self-creating power of evolving ideas! Who can set limits to human invention? By ideas, true or false, the entire world of mind is controlled. Ideas are evolved unconsciously; and so, in each mind, are our ideals—purely imaginary; and yet these ideals are our stay in the darkest night. Tempest-tost with grief and fear, we never lose sight of our ideals. Notice that little girl with her rag baby! She is not less conscious of her ideal than all Christendom was of its ideal, when on its knees talking to the ridge-pole for the recovery of our sick President. Thus we are controlled by our own ideas, as to the relations between our own minds and our ideal "magnets," and we credit the will of others with the power that produces the results, or maybe the "will of God," or the "will of the Holy Ghost." Thus, when the mesmerizer speaks of his "will," as Jesus did, he ignores a dozen factors in the case; such as Clairvoyance,

relating laws of association (gravitation), and sympathetic imitation. Also the temperaments and the laws of habit.

HUMAN NATURE.

Is not human nature the same in all. Is not the human mind the same? How is the wound healed? In the same way all diseases are cured. Individuals differ in their "make up." But in their individual persons and wills they are equal sovereigns. As one sleeps, so all sleep. We may differ in muscular and mental powers. The blade cuts according to its temper, and the temperament determines the character. Instinct, nutrition, growth, sensation, consciousness, thinking, memory, and ideas. As one mind is controlled by its own ideas, self-evolved; so are all minds controlled. The nervous system in each is the same. Hence, in all cases of wounds that are healed, it is from within, and by the same law. Growth, hunger, sleep, pain, diversion from pain, dreaming, somnambulism, catalepsy, and the trance, are the same in all humanity.

In 1836, Mons. C. Payen, from Paris, came to Pawtucket, R. I., when, at his suggestion, Miss Cynthia Gleason became entranced. I visited Miss Gleason, and had a long conversation with Payen, who told me what Mesmer's theory was, as to the magnetic fluid, and the subduction of one will by the mere volition of another. Those notions, I could not admit, as I had myself witnessed more cases of the trance than had ever resulted from Mesmer's method. For twenty years I was employed by the Methodist E. Church as a "revival preacher," and under the sensational ideas of Christianity the conversions and trances followed. Hundreds of my converts became entranced, not by my volition, I knew very well. When thus entranced, as Paul and Peter were, my "converts" saw "heaven opened," and had "visions and revelations from the Lord," as the apostles had. And notice here, what a wide door this state of things opened to me. My "converts" were in all the principal towns and cities. I then resided in New York, and immediately after having seen Miss Gleason, a Methodist clergyman, whose wife was one of my "converts," came to see me. I asked Mrs. M., his wife, if she had heard of the entrancement of Mrs. Gleason. She replied that she had heard of "animal magnetism," and that, by her husband, she had herself been entranced in the same way. Whereupon I suggested to her that it would gratify me very much if she would allow me to see her in that state. She immediately passed into the trance, on the suggestion of that idea to her, and seizing my hand in ecstatic joy, she exclaimed: "O, brother Sunderland! this is heaven where I am. Don't you remember that sermon you preached in the Methodist church at Schuette Harbor, Massachusetts; when I was entranced, and went up to Paradise, as St. Paul did—where I saw our Saviour, Jesus Christ, and all the holy angels! Oh, this is the same state, and the happiest place I was ever in!"

I was then an honest and sincere Methodist, and did not disclose to her the surprise that her avowal had excited in my mind. I lost no time in finding others of my "converts"; and one after another, merely at my suggestion, without any "will" of mine, in Mesmer's sense, they became entranced and declared that the state and their emotions of joy were the same as when they were "converted," and the "love of God was shed abroad in their hearts." A Methodist minister in Boston, on becoming thus entranced, with a number of others, in the same state, clapped his hands in great joy, and shouted at the top of his voice: "Glory to God! Brother Sunderland, this is better than any camp meeting."

Thus I made the discovery which put me on an experimental investigation in this field of Ideology, when I dropped the Methodist cant and Christianity, and gave illustrative lectures for some fourteen years throughout these United States. I have lived long enough since to see my idea of self-healing and self-induction adopted by some of the leading minds in the scientific world.

THE HUMAN WILL.

The will is the power of choice. A mere volition or desire has no force until it becomes known by clairvoyance, or some other sign, outside of the brains by which it is exercised. It is the power by which we decide, as to our methods and means—the power by which we control ourselves. It implies our ignorance, that necessitates a choice. No choice or will can be supposed of omniscience; and were Mesmer's theory of the will true, no "passes" or "laying on of hands" would be necessary. The will has no power, outside of the brain, any more than faith, fear or joy has. But when the law of gravitation, or relation, or polarity, has been sufficiently established, then in rare cases clairvoyance may acquaint the patient with a magnetizer's wishes; and this accounts for the conditions by which many honest minds, no doubt, have been deceived.

THE TRANCE.

And here I pause, for two reasons: 1.—I would not prolong this article. And 2.—I could not do justice to my subject in one lengthy communication. Christianity is founded upon the trance. It affirms that its "God" entranced the first man that ever breathed on this planet; and Dr. Adam Clarke, the renowned commentator, declares that St. Paul's entrancement evinces "the highest degree of inspiration"—the "highest and best condition of the mind, for obtaining visions and revelations from the Lord." And yet, Christians ridicule the entrancement of modern mediums! Humanity may be congratulated that the first mystic raps were not made in a Christian pulpit.

In another paper, if it pleases the editor, I will give my views as to the power of ideas in materializing forms and colors.

LE ROY SUNDERLAND.

Quincy, Mass., Sept. 12, 1882.

WHAT DOES IT MEAN?

It has been claimed that the spirit of the Rev John Pierpont is the directing spirit control of the *Banner of Light* free circles. In the *Mediums' Friend* of last week, is the following communication purporting to come from him:

"How do you do, Mr. Chairman. I am very much pleased to come here this morning, and bid you God-speed in your work. You have begun in this place, and we have opened here a door, by which all spirits can come and give their messages, each one in its own peculiar way. Spiritualism is as broad as the universe. It reaches down from the highest angle of light to the lowest one in darkness. There is to-day a great deal of inharmonious among Spiritualists; a great many wish to be leaders; but Spiritualism needs no leaders. Each one should think, or act for him or

herself. Each one should accept as much truth as they perceive—that and no more. What is a truth to you is no truth to me, unless I perceive it as you do. Let Spiritualists then, lest they lose the wonderful instruments through which spirits come, place the test conditions in our hands, and you will receive positive demonstrations of the return of the so-called dead. There is one who, to-day, is doing a mighty work for the cause of Spiritualism, and the cause of Truth, and that one is benefiting mediums. And I would say to you, Bro. Roberts, we thank you; we of the Spiritual Congress, because of the good you are doing, will aid and sustain you. Never mind what they say about you. Oh! Brother Roberts, do all the good you can, and I will stand by you, no matter what be said or done. It will be said that this communication is not from me, and I do not care. I am conscious of giving the truth through this instrument, and, if necessary, I can give the same message at another place."

We have italicized portions of that communication which seem to us significant. We have, as our readers will remember, been disposed to question the authenticity of much that has been given at the *Banner of Light* free circle, purporting to come from the spirit of John Pierpont. If the spirit who gave the above communication is John Pierpont, he certainly does not approve of the restricted spirit work that is being done at the above named circles. The careful avoidance on the part of almost all the spirits who communicate at those circles, of saying anything about the correctness or incorrectness of their earthly religious teachings as to the after life, would indicate that those communications are giving under some restraining spirit influence that seeks to conceal the erroneousness of the religious teachings of the Christian priesthood. This is not less manifest from the fact that spirits are not there permitted to testify to the truth of the Christian teachings. Surely light is coming, in spite of all spirit and mortal efforts to prevent it. Let it come! say we.

[From The Mediums' Friend.]

PULL ALL TOGETHER.

We feel that the time has come when "patience has ceased to be a virtue," in regard to the course of the *R.-P. Journal*, and we think it the duty of all Spiritualistic journals to unite with MIND AND MATTER, the *Banner of Light*, Miller's *Psychometric Circular* and *The Mediums' Friend*, in expressing their condemnation of the wholesale manner in which Mr. John C. Bundy is assailing the mediums. Bundy never says a word against known frauds—those people who alternate from expositors to important mediums, and vice versa. The moment a medium establishes him or herself as a genuine medium, and acquires a national reputation, they are immediately hounded down by Bundy and his tools, as frauds, and as did the Pharisees of old, with Christ, instead of crying "Crucify him," they are now shouting themselves hoarse with the cry, "Fraud! fraud!" Mr. Bundy, your course as vilifier of mediums is nearing an end. You are receiving the condemnation of the spirit world, and that being the case, the quicker you get out of sheep's clothing and don the habiliments suited to you, and run a materialistic paper, the better it will be for you. This is all written in a spirit of calmness, and the words well weighed before they were allowed to be brought forth. This is brotherly advice; for you are not spiritually constituted, and, therefore, wholly incompetent to edit a spiritual paper.

[We are glad to see *The Mediums' Friend* is getting over its inexperienced awkwardness in the use of that new gun, and that it is "pegging away" at the enemy instead of the friends of Spiritualism. The necessity of throwing that gun and its gunner over the ramparts seems to have passed, and we are glad of it.—Ed.]

EDITORIAL BRIEFS.

Mrs. MAGGIE FOLSON, is rapidly recovering from her recent severe illness.

LECTURES commence in Springfield, Mass., Oct. 1, and continue through the season.

JOHN CURRIER, the well known lecturer, died on Sunday, from an overdose of laudanum.

A. H. PHILLIPS, the slate writer is meeting with splendid success in Boston, where he will probably pass the winter.

J. WM. FLETCHER is engaged to lecture every Sunday until March. He will be in Philadelphia in January.

MR. HENRY SLADE is at the Metropolitan Hotel, in Boston, for a short time. His success was never more marked than at the present time.

THE Boston Spiritual Temple have leased Horticultural Hall, and lectures will begin in November probably. This is the Society that assembled in Berkley Hall, under Mr. Colville's ministrations.

FRANK T. RIPLEY, has settled in Terre Haute, Indiana, and he is engaged as medium for the message department of the *Mediums' Friend*, all letters can be addressed to him care of that office, N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

TO FREETHOUGHT LECTURERS.—I will publish free in the "Freethinkers Directory," the name and post office address of every Freethought Lecturer who will furnish the same to me before November 1st.

H. L. GREEN,
Salamance, N. Y.

WE want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time

is the fault of the post-office department, and complaints should be made to them for non delivery.

WE have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

WE ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st. The doctor has rented the adjoining house to the one in which he resides, for a sanitarium, and elegantly furnished and fitted it up for the accommodation of patients from a distance, where they can have all the comforts of a home without having to go through the annoyance of hotel and boarding house disadvantages whilst under medical treatment. Send for circulars for particulars, etc., to the above address. —*Evening Star*, Kansas City, Mo.

It is with pleasure we learn the fact that our friend, Mrs. John Davis, of Bradford, Mass., who, for a considerable time, is now considered to be rapidly convalescing under the skillful treatment of W. L. Jack, M. D., of Haverhill, Mass., who has given his constant attention to her. May she and her beloved companion, Mr. John Davis, yet live many years on earth, and continue to enjoy their united and happy soul-life, as in the past they have done; to help Spiritualism, of which she is a friend, as well as of mediums and the people's paper, MIND AND MATTER.

EDWIN KERNE, the well known Philadelphia clairvoyant and test medium, and Nelson Davignon, independent slate-writing medium, have left Philadelphia for an extended tour in the West and South, and will probably reach the Pacific coast before their return. They are now in Chicago, giving public circles with great success, with audiences numbering from three to four hundred people. They are also giving private sittings. Any persons or societies desiring to make arrangements with them for their services en route can address them at present at 364 W. Madison street, Chicago, Ill. Mr. Kerne is authorized to take subscriptions, during his tour, for MIND AND MATTER, and receipt for the same.

WE have received a copy of "Oahspe—The New Bible," but have not had opportunity to examine it sufficiently to express an opinion as to its merits or value. We are free to say however that we are disappointed in the evasion which seems to be carefully preserved as to the authorship of this pretentious publication. The work is a large size quarto of nine hundred pages, bound in sheepskin, brown and sprinkled, and extensively illustrated. The work is certainly a literary curiosity, viewed in any light it may be, and merits our special notice which we will give it at our earliest opportunity. The price of the work is \$7.50, and may be had of Oahspe Publishing Association, 151 West 29th St., New York City.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organization. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

THE discussion that has reached such extensive proportions in our columns on the subjects of Animal Magnetism and Statuolence have, we trust, enlisted the attention and consideration they deserve. Never since the advent of Modern Spiritualism, was there a greater need than now to teach a thorough and well founded knowledge of the relations of mediumship, not only to the spirits and mortals who seek their intervention for the purposes of intelligent inter-communication; but also to the mediums themselves, as individual entities. We have refrained from taking a hand in the discussions so far, for the two reasons, first, because we have been fully occupied with other pressing matters; and second, because we want to state our views thoroughly and exhaustively when we once begin. In the meantime we would recommend the limiting of the discussion to matters that are fully attested by facts, and the avoidance of all dogmatic promulgation of theories which will not bear the application of every possible test of their correctness.

THE following communication given through Mr. Frank T. Ripley, medium, and published in *The Mediums' Friend*, of Sept. 23d, we recognize as coming from the spirit of our father. It is entirely consistent with other communications received through several other mediums from the same source, and is undoubtedly authentic:

"How do you do, sir:—I wish you to say to my son that the clouds are almost past and the sunshine is coming. Your work is great. I know how much you have to contend with, but my dear boy, don't worry. We will keep watch and ward over you. I will come again. I am Jonathan Roberts. To J. M. Roberts."

The great significance of the above communication can be understood by none but ourself. It comes from a spirit whose truth, wisdom and steadfastness is second to none other in the great work of the spirit friends of humanity. To him we say, distrust us not. Our heart grows strong and our hopes bright as one obstacle after another goes down before us, as steadily we advance upon them.

A spirit communication that should teach a lesson to many who think themselves wise in Spiritual things. Spirit Col. Isaac E. Eaton, speaking by spirit Wm. White, through Frank T. Ripley, says:

"I have been in the spirit world for two days; I am anxious to say to my friend, Matt Clary, of Kansas City, Mo., that I have found more than I realized, but I was dreadfully fooled about that reincarnation business. Clary, pardon that little trouble I had with you about the doctor. I want to talk to you through this source at once. The reason I come here so soon after death is because Margaret Jamison helped me to come. Accept no message from me unless I give you the sign. Give my love to Brother Hatch, Astoria, Long Island, and his family," etc., etc.

We were not aware, until that communication in *The Mediums' Friend* caught our eye, that Col. Eaton had passed to spirit-life. Its great significance consists in his prompt spirit acknowledgment of the infamous spirit deception practiced upon him (Col. E.) about "that reincarnation business," as he calls it. It was Col. Eaton who was led to believe that his spirit daughter was married to Gen. Franklin Pierce's son while appearing as materialized spirits at a seance of J. H. Mott, a materialized spirit priest, performing the ceremony, in his presence. Such spirit deceptions are becoming quite common enough to show the necessity of using a little common sense in relation to such matters.

\$200.00 REWARD.

I will give two hundred dollars for information that will lead to the detection and conviction of the thief or thieves who stole one hundred and ninety dollars from the person of Dr. R. W. Sour, in the assault that was perpetrated upon him at a select seance given by him at Lake Pleasant, on the evening of August 24th.

LEONARD I. ABBOTT,
Philadelphia, Pa.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all of my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. Woodworth, Healing Medium.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,

PROF. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Total Cash..... \$183 40

PLEDGED.

Total Pledged..... \$248 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

MAGNETISM.

J. H. Mendenhall vs. Wm. B. Fahnestock, M. D.
No. 6.

Editor of Mind and Matter:

Bro. Fahnestock, in his article entitled "Of the Evils of the Animal Magnetic Idea," published in MIND AND MATTER, Vol. iv., No. 41, declares in no less than eight different statements, that magnetism is an evil; hoping thereby, it seems, to turn away from said question all further investigation, but fails in every single instance to show that it, in and of itself, is any part of an evil. The Doctor will yet learn that it is the abuse and not the use of any power that constitutes the evil thereof. As well might he say, the desire, together with the act of taking food into the stomach is an evil, because thousands of persons die of gluttony. Or, that the power to think is evil, because people can and do think evil thoughts. Doctor, this is too thin an argument for the nineteenth century. Thinking minds will never cease to investigate such false and futile claims. Because ignoramus says that "Spiritualism is of the devil," it does not prevent inquiry from being made into its glorious and sublime truths. In his fourth paragraph, the Doctor says: "We acknowledge no magnetism but the universal." Well, what of that? His negation of any fact, of which he confesses he knows nothing, is no proof against its reality. There was a time, no doubt, when he neither knew anything of, nor admitted the existence of universal magnetism; yet such a magnetism existed. The materialistic scientist acknowledges no force—not even that of mind or spirit—except such as originates from matter in its commonest accepted meaning of the term; but Spiritualistic scientists know better, and consequently they so assert. When the Doctor's knowledge of magnetism becomes commensurate with that of the scientific magnetists, he will acknowledge more—he will then admit the fact of there being not only a mineral, but also vegetable, animal and human magnetism. In the same paragraph is given his reason for denying certain phenomena to be magnetic, viz: because mineral magnetism does not possess such qualities as are attributed to magnetism by educated magnetists.

Nobody claims that mineral magnetism is capable of producing a phenomenon that belongs to either animal or human magnetism. It is a law in nature that every cause produces phenomena wholly characteristic of its own true, real nature. When the Doctor learns more of magnetism, he will cease to be puzzled over the apparent mysteries of magnetic phenomena.

In his fifth paragraph the Doctor remarks: "The aura of every person and thing is peculiar, and can be nothing but an aura, or a part of the person or thing from which it exhales, and the qualities of which can only be recognized by mind." Of course, Doctor, mind is the only recognizing power; but in asserting that an "aura is peculiar, and can be nothing but an aura," you forget to tell us what that aura is, and in what way it is peculiar. Would it not have been well for you to have said, at least, that as everything emits an aura, even mineral magnetism included, and as man is a combination of elements more refined than that of mineral magnetism—it being but one of the constituents of his organism, that the aura imparted by him will be correspondingly refined and more potent in its action than the aura imparted by the mineral magnetic elements alone? But he further remarks: "Mind is not magnetism any more than wine is water, or stone, gold." Of course not. I have never claimed that mind is magnetism. But I do say, that, as water and wine are both liquids, and each respectively manifests one or more fluidic properties in demonstrating their real nature, so mind and magnetism being each, an invisible substance—unseen by human ken—represent corresponding relative forces, by and through which their real existence and true nature are demonstrated; not to ocular sight, but to the understanding of the human intellect.

In his sixth paragraph, in speaking of the mental capacity of the canine species, the Doctor says: "We have sufficient evidence to prove they (dogs) are clairvoyant as well as men." I believe, myself, as much; but what extra evidence of said fact the Doctor has, over and above that of the existence of magnetism, I am unable to discern. The only possible proof he can have of canine clairvoyance, are the phenomena resulting from actions compared with those of human clairvoyance, and magnetists have a thousand phenomenal facts to his one; to prove the reality of magnetism. And now, if it is so natural, as the Doctor claims, for dogs to fall asleep as the legitimate result of great excitement, would it not be wisdom on the part of the mother to arouse to the highest extreme of excitement the mind of her unruly child to put him to sleep instead of using the "lullaby" melody? But the Doctor continues: "The brother forgot to tell us how the dog was awakened, for according to the theory of magnetizers, no one could awaken the dog but those who put him to sleep." First, I did not say that he ever did awake, but, for the Doctor's benefit, will suppose he did. Had the Doctor been conversant with the law of magnetism, he could have saved himself much puzzling thought upon this (to him) perplexing question. But to aid him in the solution of this problem, I will say that, for an immediate awakening from the magnetic sleep it would require the counteracting or demagnetizing manipulations of the magnetizer. But as all forces or activities lose their strength, so to speak, in a given time, by virtue of numerous counteracting influences, so magnetic force, exerted upon or transmitted to the magnetized by the magnetizer, is, in time, overcome by the normal activities of the system of said subject. This I have demonstrated often to the satisfaction of myself and others, by taking my leave of absence from my subject when in the magnetic sleep, remaining away for hours; and on my return finding said subject, not only in the normal state, but that he or she had both observed and described both my whereabouts and transactions during my absence to those in whose charge I had left them.

The remainder of the Doctor's arguments (if arguments they can be called) contained in his sixth paragraph, touching the point in question, are all as easily answered, and their fallacy shown up by the educated magnetist, as the one I have just disposed of.

All his arguments in his seventh and eighth paragraphs, as touching the "evil" of magnetism, are met and refuted in my arguments of the first paragraph of this paper.

In paragraph ninth, the Doctor says: "Yes, the animal magnetic doctrines are evil, because

they rob those who have been falsely taught, of their independence, and gives them no compensation in return." * * * "We have demonstrated that it has no curative powers outside of faith, or a belief that the patient may have, that good will result from it." To these untenable assertions, I need only to say, that, as regards the independence of which the Doctor speaks so often and earnestly, it has no existence only in his imagination. I have clearly shown in my paper, No. 5, upon this subject, (see paragraph No. 7), as regards his claim of having "demonstrated that it (magnetism) has no curative powers outside of faith or belief that the patient may have," is mere bosh, and proven to be such in hundreds of instances of cure coming under my own observation and practice, wherein there was no faith on the part of the patient that he or she would be cured. Especially is this proven in all cases of curing diseased infants where mental developments are too feeble to admit of any discernment on their part of the purpose, intent or plan of operation of the magnetic healer. No degree of sensitiveness, however keen or intense, can create a "faith or a belief" in the mind of one before the powers of thought are sufficiently unfolded for rational thinking, and Bro. Fahnestock knows it. If it could, there would be no need for further intellectual unfolding; and yet the Doctor would have you believe that such invaluable gifts are possessed by the untrained "Lazarus licker" (the dog).

The Doctor's tenth paragraph "caps the climax" in his nescience upon the subject under consideration. "Let us suppose," says the Doctor, "that Bro. Mendenhall, or any other person who believes in the magnetic, or vitapathic influence, has a patient under the so-called magnetic or vitapathic influence. Will the simple fact of his being in the state or under treatment, cure him?" In reply I would ask the good brother for what purpose but to affect a cure, is the act of magnetic treatment performed? It is true that the inducement of a single sleep may not effect a cure in all cases of disease; nor even a dozen. And if the disease reaches the point of incurability, no number of magnetic sleeps or treatments will effect a cure. Neither will statuvolence. But where the magnetic treatment is wisely performed by the right magnetizer, i. e. where there is a chemical affinity between the magnetic or vitapathic forces of the patient and the healer, each treatment will have its effect proportioned to the amount and quality of the said force imparted by the operator to the patient; and if persisted in sufficiently to meet the demands caused by the loss of vital force on the part of the patient, why, a cure is the sure result in all curable cases. This is all that can be said of any mode of treatment of disease. On the other hand, if the operator be unhealthy himself, subject to any lingering disease, he should not attempt to treat any one, as he would undoubtedly injure the health of his patient with a series of treatments. In the same paragraph, the Doctor continues to answer his own query thus: "We answer emphatically, no; that it will not, nor will any one have the hardihood to say that it will, and unless the mind of the patient be directed to the disease, in some way, and a desire, be felt, or a resolution be made by the patient, no cure or relief will follow. We, therefore, ask, was it not the desire, the will, or the mind of the patient that effected the cure, and not magnetism?" The Doctor's assertion, on this point, compels me to say, that limited, indeed, must be his experience in magnetic treatment. I would ask him, if, in all his practice, he ever cured a severe case of convulsions or fits? If so, I then ask him to state the rule or method by which he formed a "desire," will or resolution, in the mind of his patient to recover from said state; or, by what principle of intelligence the patient himself would, or could, form said desire, will or resolution—faith or belief? Does the Doctor not know, that in the rigid, convulsed, wholly unconscious and unthinkable condition of mind and body, that it is utterly impossible for one to form desire, will or resolution to recover? If he does not, but on the contrary, insists upon his claim that the patient, from his intense sensitiveness, possessed an inward consciousness of the healer's intent to cure, thereby creating in the patient's mind a "faith or belief" that he would get well, and therefore did; I then ask him to demonstrate the truth of his claim. I have, in several instances, cured persons of convulsions when I knew it was impossible for them to have any thought or imagination about the matter, much less a reasonable faith that they were going to be cured.

Lastly if the Doctor has never had a case of this kind to come under his observation or experience, why, then, of course he is excusable and his assertions must pass for only what they are worth, which is nothing.

In paragraph eleventh, the Doctor remarks: "Let us suppose magnetizers have patients in this condition, who believe as they do,—are they not at their mercy? Must they not get them apparently into the state, and according to their belief take them out of it? Let us suppose that one of their patients is taken suddenly ill, and the operator is no where to be found, must the patient suffer until he returns, even though he should be a thousand miles away? Or if one of his patients should get into the condition because he believed the operator would him to do so, (which has often happened,) must he remain in the condition until the operator is found to awaken him?" The above language of the good brother, would evoke a smile from the most serious sage, were it not that courtesy requires that the Doctor should be regarded as being candid in his queries. But I will first answer him, by asking him if he thinks the patient alluded to, would be any the better off, when taken thus suddenly ill, in case he was not a statuvolist, nor knew how to put himself into the statuvolic state? At whose mercy would he be then? Secondly, magnetizers are not apt to leave their patients in the magnetic state for a period of time in which they could get "a thousand miles away," and if they should for experiment, or other reasons, leave them for a brief period, in the charge of a nurse, as I have sometimes done, they would, as I have before stated, awake from said sleep in a given time by virtue of counteracting influences, as they would from natural sleep. This has been demonstrated. Thirdly, in case a patient or person should get into the state of unconsciousness from a "belief" on his part, etc., as the Doctor states, why, then his is a state of statuvolence, and it is inferable at least, that Dr. Fahnestock is responsible for the patient's misfortune; in as much as, he is the champion advocate of the power of "belief."

In paragraph thirteenth, the Doctor says, "Animal magnetism" is the evil, because spirits, as well as men, assume that it accounts for every thing." This is not true. No spirit, either in or out of the body ever made such a claim; and the

good Doctor knew it when he made the statement. But the statement serves a good purpose, and the Doctor is, therefore, excusable for making it. It shows to what extreme folly one is driven when one assumes a false position as regards scientific truths. But he continues in paragraph fourteenth: "Its advocates solve all difficult questions by saying, 'Oh, it is magnetism,' and that settles it with them," etc. "Why if you were to ask some of them why two and two makes four, ten to one, if puzzled they would answer, 'Oh, it is magnetism'; or if asked why a steel spring is elastic, or the strings of a violin vibrate, it is more than likely that you would get the same answer." Doctor did you speak this conscientiously? If you did, it is well, perhaps, that you thought of the article "steel spring," as from its superabundance of elasticity, you were able to expand your faith or belief, and thus speak with a clear conscience what you, as a philosopher could not do. Other statements follow in the same paragraph, but they are all of the same piece of cloth, and are too flimsy to bear the weight of a reasonable rebutting argument.

In paragraph fifteen, the Doctor declares: "The idea of an animal magnetic power in any one is especially evil, because it retards Spiritualism in all its phases," etc. Do, please, demonstrate that assertion to be a truth and oblige truth seekers, both on the earth and in the spirit world.

In his P. S. the Doctor says some curious things, among them is the following: "We would like to know what accurate intelligence magnetism could have when it is destitute of that quality? Take mind away and what can magnetism accomplish?" I, nor no other sensible magnetist has ever claimed that magnetism is the seat of intelligence, or that it, in and of itself, is capable of conveying or imparting intelligence to another. Our claim in point of intelligence, is this: that magnetism is the agent or medium, by and through which one mind or intelligence is brought in rapport with, and consequently, acts upon another mind or intelligence; arousing the energies of the latter to a degree commensurate with that of the forces of the two minds united. I will here further say, for the benefit of the Doctor, as well as others, that the quality of the magnetism used for the conveyance of thought or intelligence, is of an inferior quality to that used for the restoration of lost health or vital force; as much superior as mind is over that of physical life. This gradation of magnetism as the agent of acting force—mind or spirit—corresponds with and is adapted to the conditions of all grades of matter or substance, from that of the granite rock up to the highest developed angel that basks in the sunlight of intelligence or wisdom. Dost thou understand? To demonstrate its existence, as a substance, I have no more power to do, than Brother Fahnestock has to demonstrate the existence of his own soul, and that that soul is a substance. And if it is useless for me to talk about the qualities of magnetism, unless I demonstrate its existence, as a substance, as the Doctor states, why, upon the same logical basis, I might say, that it is useless for him to talk about the qualities of his own soul, unless he can demonstrate its existence as a substance. Doctor, what sayest thou?

I have already defined magnetism as a substance, according to our standard lexicographer, Mr. Webster, and it seems to me that when we behold the phenomena assigned as the results of magnetic action, we ought to be satisfied that its existence is real. One of its qualities or properties is said to be attraction, and to have a peaceful influence on the patient, when acted upon by contact with, or by the will of the operator. By and through experiment, we have been made to realize the identical phenomena assigned it; and therefore, if we say a something exists, and that that something will, under certain conditions, produce certain phenomenal results, and if, upon trial, we find said certain phenomena to obtain, I would ask the Doctor to state what better proof he could ask to demonstrate the reality of any substance, or thing, that is not visible? He has never, in all his researches, seen thought, idea or mind, and yet he wisely admits their existence. He has seen only certain phenomena ascribed to the power of mind, and from his understanding of the terms, takes it for granted that mind exists. We stand equal then, so far as it regards proof of the existence of both mind and magnetism. I opine, that when we have thrown off our terrestrial encasements, and our pure spiritual vision is no longer obstructed by the intervening shadows of grosser matter, we shall have an ocular demonstration, not only of magnetism, but of numerous occult forces, of which neither Bro. Fahnestock nor myself know anything of at the present time. Let us learn to labor and to wait.

In conclusion Bro. Fahnestock remarks: "Any one, therefore, who can make a patient believe that he has power over him, is a magnetizer in every sense of the word, and can do everything that Mr. Mendenhall professes to do with all his subjects. But he nor any one else can do what he claims, when the truth is known by the patient." That will do, brother. In the first clause, magnetism, in every sense of the word, is admitted to be true. This is all I have contended for. The second clause, and probably the last one the Doctor will ever write against magnetism, only needs to be modified or qualified to make him a magnetizer of the first class. If he had said that when the magnetizee or subject learns the truth, that he, too, possesses a magnetic power, and will bring it to bear against that of his fellow operator, and if he can exert an equal force to that of his magnetic antagonist, that their forces will repel each other, and there will be no magnetic sleep produced under the circumstances, why, then he would have "hit the nail on the head."

Let us be willing to live and learn, even though we pass on illiterate.

Fraternally thine,
J. H. MENDENHALL.
Pine Village, Indiana.

Lecturers and Mediums Attention.

Omro, Wis., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.

Omro, Wis. Dr. J. C. PHILLIPS.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

Statuvolence Endorsed.

LANCASTER, Pa., Sept. 15, 1882.

Editor of Mind and Matter:

RESPECTED SIR:—Regarding the interesting subject "Statuvolence," allow me to hand in a few facts. I have known the teacher of this art for more than twenty-five years. Have seen forms large and small go into the statuvolic state by his instruction. Can testify that in every case the subject entered the state of his or her own free will, often learning from the Doctor how to proceed. Feel quite satisfied that no power resident in him caused the subject to go into this statuvolic condition. It is simply optional with such to enter or not. I also know that he claims no power to force the mind into the state.

Some time ago I was sitting in the office of Dr. Fahnestock, conversing with him, when a lady entered and asked him whether she might be cured of her severe headache. She was a stranger to both of us; said she had tried other means to rid herself of the pains, but of no avail. He told her she could cure herself, and if she would take a seat, he would tell her what to do to enter the statuvolic condition. The person did as requested. In five or ten minutes she was deeply in it. While in the condition, the Doctor instructed her how to remove the pains, which done, the person came out of the condition, bright, cheerful,—pains gone and quite satisfied.

Recently, I have seen subjects enter the statuvolic condition—some of them at my own house—three of them at once becoming insensible to pain in the whole or any part of the body, merely by an effort of their own will power, and becoming, at the same time, nicely clairvoyant. Indeed, I believe statuvolence to be the very key to clairvoyance, etc.

Some weeks ago I had a domestic in my house, suffering from dyspepsia of long standing. In less than five minutes after she entered the condition, her dyspepsia was cured, and she much pleased with the power and knowledge placed in her possession. This girl never saw the Doctor before—never heard of nor knew anything of statuvolence, yet in five minutes learned it, and was able to practice the wonderful art. Some suppose the subject must be sickly. I say no. I have seen hearty, robust, and what we called "positive" people, go into the condition as well, if not better, than sickly or sensitive ones. Many who know little or nothing about it, may think the subject asleep, because the body becomes insensible, but such is a mistake. The senses are alive; the faculties are more acute and outreaching, and cognizant of all that is going on about them, if they desire.

This is a subject of great depth, and fraught with full blessings to man. I would most earnestly say to all anxious seekers, try to make it your own, and please do not condemn before you have witnessed satisfactory demonstration.

A. N. BERNEMAN, JR.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed, by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages, that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and, whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

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